

THE CATHOLIC GUARDIAN.

SANTA CLARA COLLEGE,

Santa Clara, California.

Under the management of the Fathers
of the Society of Jesus.

THE SANTA CLARA COLLEGE WAS FOUND-
ed in 1851, and in 1852 was incorporated, with the
privileges of a University. Diplomas are given in two
departments—the Classic and Scientific.
The College buildings are large and commodious,
while extensive play grounds, with two covered gym-
nasiums, a swimming pond, etc., afford every facility
for healthful exercise.
The College possesses a very complete philosophical
apparatus, and valuable collections of Mineralogy and
Geology. It has, also, practical schools of Telegraphy,
Photography and Surveying. Assaying of native ores
is taught in a thoroughly fitted chemical laboratory.
The Scholastic Year, which is divided into two ses-
sions of five months each, commences in August, and
closes toward the beginning of June.

TERMS,

Payable semi-annually in advance:

Matriculation Fee, to be paid but once.....\$15 00
Board, Lodging, Tuition, Washing and Mending
of Linen, School Stationery, Medical Attend-
ance and Medicines, Baths, Fuel, Light per
year.....350 00
Modern Languages, Drawing, and Music form extra
charges. For clothing, Books, Pocket money, and the
like, no advance made by the Institution.
For further particulars, apply to
REV. A. VARS, S. J., President.
Jan-1st

COLLEGE OF NOTRE DAME

San Jose, California.

YOUNG LADIES' INSTITUTE.

THIS INSTITUTION, WHICH IS INCORPO-
rated according to the laws of the State of Cali-
fornia, and empowered to confer academical honors,
commenced the Twenty-Second Annual Session on Mon-
day, August 10th, 1872. The course of instruction em-
braces all the branches of a thorough education.

TERMS:

Entrance Fee, to be paid but once.....\$15 00
Board and Tuition, per quarter.....62 00
Washing, per quarter.....12 00
Physicians' Fees, per quarter.....2 50
Piano, Vocal Music, Drawing and Painting, form ex-
tra charges; but there is no extra charge for the French,
Spanish or German Languages, nor for Plain Sewing
and Fancy Needle-work.
Payments are required to be made half a session in
advance. Pupils will find it much to their advantage
to be present at the opening of the session. Jan-1st

ST. VINCENT'S COLLEGE,

Los Angeles, California.

THIS Institution, chartered according to the laws of
the State of California, and empowered to confer
Degrees, is situated in the City of Los Angeles, pro-
verbial for the salubrity of its climate and the beauty
of its scenery.

The faculty is composed of the FATHERS OF THE
CONGREGATION OF THE MISSION OF ST.
VINCENT DE PAUL, who devote themselves to pro-
mote the health and happiness, as well as the intellec-
tual and moral advancement of the students entrusted
to their care.

The College is open to all over the age of ten years,
who are competent to enter the primary course, and who
come with respectable recommendations, provided they
comply with the rules and discipline of the College,
which, though strict, are nevertheless mild and parental.

STUDIES.

The course of studies embraces a full course of Eng-
lish and Classical Literature, the various branches of
Mathematics, Ancient and Modern Languages, and also,
a Commercial Department, to prepare young men for
every branch of business.

TERMS:

For Board, Lodging and Tuition, per Scholastic
Year.....\$750 00
Washing, per Scholastic Year.....30 00
Piano and use of instrument, per month.....8 00
Violin, Guitar, Flute, etc., each, per month.....6 00
Vacation at the College.....40 00
Those who learn to play on one of the above named
instruments, will have the privilege of using a brass
instrument free of charge; otherwise, there will be a
charge of \$3 00 per month.
For further information, apply to
REV. JAMES MAGILL, C. M. President.
Jan-1st

ST. VINCENT'S SCHOOL.

THIS Institution is situated in Santa Barbara, a short
distance from the sea, in the most delightful and
healthy part of the city. The grounds are extensive,
and the building is large and convenient.
The course of instruction embraces the usual branches
of a thorough English education. Spanish is also
taught.

TERMS,

Invariably half-yearly in advance:

Board, Tuition, Bed, Bedding, Washing, etc.,
per annum.....\$200 00
Piano and use of instrument, per month, \$6 00, 68 00
Guitar, per month, \$5 00, 52 50
No extra charge for plain sewing, Fancy Needle-
work, etc.
The Scholastic Year, of ten months and a half, com-
mences August 10th, and terminates on the last Tuesday
of June.
For further particulars, apply to
SISTERS OF CHARITY,
Jan-1st Santa Barbara, Cal.

ST. IGNATIUS COLLEGE,

San Francisco, California.

THIS Literary Institution, conducted by the Fathers
of the Society of Jesus, was opened for the recep-
tion of students on the 15th of October, 1855. It was
incorporated, according to the laws of the State, on the
30th of April, 1859, and empowered to confer academ-
ical degrees with "such literary honors as are granted
by any University in the United States."

The design of the Institution is to give a thorough
Classical, Mathematical and Philosophical education.
But besides the Classical, there is, also, a Commercial
Course.

The College is intended for day-scholars only.
The hours of class are from 9 o'clock A. M. to 3 P. M.
Punctual attendance is indispensable. In case of
absence or tardiness, a note from the parents or guard-
ians will be required.
Frequent tardiness or absence exposes the offender
to the loss of his seat.
Every Thursday of the Academic Year is a holiday.

TERMS PER MONTH, IN ADVANCE:

(No deduction is made except in case of long illness.)

Tuition, in Preparatory Department.....\$3 00
" in Grammar Department.....5 00
" in Higher Department.....8 00

EXTRA CHARGES:

For the use of Instruments in Natural Philosophy,
and Chemicals, first year, per month.....\$3 00
For the use of Instruments, etc., second year, per
month.....5 00
For each Academical Degree.....10 00
Jan-1st

SAINT MARY'S COLLEGE,

San Francisco California.

CONDUCTED BY THE CHRISTIAN BROTHERS

Offers every facility for acquiring a thorough
Education, whether Classical, Scien-
tific, or Commercial.

THOSE WHO COMPLETE THE CLASSICAL
Course, receive the degree of A. B.; the Scien-
tific, B. S.; the Commercial, Master of Accounts.

The Commercial Course has been established for the
convenience of those who wish to acquire a good, prac-
tical education in as short a time as possible.

While proper care is bestowed on every branch in the
College, our own language receives special attention.
The daily exercises of the Students in Grammar, Com-
position and Rhetoric are publicly discussed and cor-
rected in the class-room.

TERMS PER SCHOLASTIC YEAR,

Payable half-yearly in Advance:

Board, Tuition and Washing.....\$250 00
Entrance Fee.....10 00
Physician's Fee and Medicines.....5 00
Vacation at College.....40 00
Day Students.....60 00

Modern Languages, Music and Drawing form extra
charges.
REV. BROTHER JUSTIN, President.
Jan-1st

ST. JOSEPH'S COLLEGE,

Rohnerville, Humboldt County,
California.

CONDUCTED BY THE PRIESTS OF THE
CONGREGATION OF THE MOST
PRECIOUS BLOOD.

THIS INSTITUTION IS SITUATED ON A
picturesque elevation at the confluence of Van
Duzen and Fel rivers, and near the town of Rohnerville.
It is accessible from the chief towns in the vicinity by
daily stages, and from other parts of the State by vessels
and steamers, via San Francisco and Eureka.
The course of studies is classical, scientific and com-
mercial. Splendid apparatus has been secured for teach-
ing the natural sciences.

TERMS PER SCHOLASTIC YEAR,

(Payable half-yearly, in advance.)

For board, lodging, tuition, washing and mend-
ing linens.....\$225 00
Entrance fee, to be paid only once.....10 00
Vacation at College.....40 00

DAY PUPILS.

Senior Class.....\$60 00
Junior Class.....40 00
Music, vocal and instrumental, drawing, and modern
languages will form extra charges. The two sessions of
the scholastic year commence, respectively, on the 16th
of August and the 16th of January.
All communications regarding the College to be ad-
dressed to the Secretary, REV. F. ANTHONY,
Very Rev. P. HENNEBERY,
Superior.

St. CATHERINE'S SCHOOL,

Benicia, California.

CONDUCTED BY THE SISTERS OF ST.
DOMINIC.

THIS Institution affords every facility for the ac-
quisition of a refined and solid education. The Acad-
emy was founded in 1859, and now ranks among the
most successful Educational Institutes in the State.

The course of instruction embraces the English,
French, Spanish and Latin languages, Rhetoric, Flocu-
tion, Composition, Ancient and Modern History, Bio-
graphy, Mythology, Chemistry, Geography, Astronomy,
and use of Globes; Vocal Music, Instrumental Music,
including Piano, Guitar, and Organ; Writing, Draw-
ing, Painting in Water Colors and in Oil; Tapestry,
Plain and Ornamental Needle-work, etc.

TERMS:

(Payable half-yearly, in advance.)

Board and Tuition, per Scholastic Year.....\$225 00
Washing.....45 00
Entrance Fee.....10 00

EXTRAS:

(Payable half-yearly.)

Piano and use of Instrument.....\$60 00
Organ " ".....50 00
Guitar " ".....50 00
Vocal Music, in Class.....20 00
Private Lessons.....40 00
Drawing and Painting in Water Colors.....30 00
Painting in Oils.....20 00
Board during Vacation.....40 00

The Academic Year consists of two equal terms, the
first commencing August 16th, the second, January 23d.
Pupils of any religious denomination will be received,
but, for the sake of uniformity, all are required to be
present at the regular religious services of the Institution.

Pupils entering after the commencement of a term are
charged for such portion of it as may remain. No de-
duction, however, will be made if the pupil is with-
drawn during the season, except in case of sickness.

Parents may rest satisfied that every attention, con-
sistent with the spirit of a firm but mild government,
will be paid to the comfort of the young ladies placed
at this Institution.

Letters of inquiry may be addressed to the SISTER
SUPERIOR.
my25-tf

FRANCISCAN COLLEGE,

Santa Barbara, California.

THE Sixth Session of this Institution conducted by
the FATHERS OF THE ORDER OF ST. FRANCIS, will
commence on the first Monday in August.
The object of this institution is to give a good Eng-
lish, Mathematical, Classical and Philosophical Educa-
tion at the lowest possible cost—a want long felt in Cal-
ifornia—and thereby bring its advantages within the
reach of all.

TERMS:

Entrance Fee, (to be paid but once,).....\$15 00
Tuition, Board and Washing, per session of ten
and a half months.....150 50

Music, French and German form extra charges.
Those who spend their vacations at the College will be
charged \$30.
Payments must be made semi-annually in advance.
Parents will pay for medical attendance, and supply
toilet articles, etc.

Money will not be advanced by the College; for the
purchase of necessary articles, a sufficient sum must be
deposited.

For further particulars, apply to

Jan-1st REV. J. J. O'KEEFE, O. S. F.

ST. JOHN'S INSTITUTION

FOR THE

Education of Young Ladies,

San Juan, Monterey Co.

CONDUCTED BY THE SISTERS OF THE

MOST HOLY AND IMMACULATE
HEART OF MARY.

TERMS FOR BOARDERS:

Board, Tuition, Washing and Mending, per annum, \$200
Entrance Fee, to be paid but once.....10 00
Tuition on Piano, per annum.....60 00
French, per annum.....25 00

No extra charges for Tapestry, Embroidery, Plain
and Ornamental Needle-work, nor for the Spanish
language.

TERMS FOR DAY SCHOLARS:

Primary, per month.....\$2 00
Elementary and Senior, per month.....3 00
Tuition on Piano, per month.....6 00
French, per month.....2 50
No extra charges for Tapestry, Embroidery, Plain
and Ornamental Needle-work, nor for the Spanish
language.

For Prospectus and further particulars apply to

SISTER CARMEN ARGELAGA,
aug24-tf Superior.

CONVENT

OF THE

Immaculate Heart of Mary, Gilroy.

FOR THE EDUCATION OF YOUNG LADIES

CONDUCTED BY THE SISTERS OF THE

MOST HOLY AND IMMACULATE

HEART OF MARY.

TERMS FOR BOARDERS:

Board, Tuition, Washing and Mending, per an-
num.....\$200 00
Entrance Fee, to be paid but once.....10 00
Tuition on Piano, per annum.....60 00
French, per annum.....25 00

No extra charges for Tapestry, Embroidery, Plain
and Ornamental Needle-work, nor for the Spanish
language.

TERMS FOR DAY SCHOLARS:

Primary, per month.....\$2 00
Elementary and Senior, per month.....3 00
Tuition on Piano, per month.....6 00
French, per month.....2 50

No extra charges for Tapestry, Embroidery, Plain
and Ornamental Needle-work, nor for the Spanish
language.

For Prospectus and further particulars, apply to

SISTER RAYMUNDA CREMADELL,

Superior.

N. B.—The above Establishment is, also, the Noviti-
ate of the Order.
aug24-tf

REMOVAL! REMOVAL

THE undersigned would respectfully inform his friends
and acquaintances that he has opened that spacious
store, north-west corner of Merchant and Montgomery
streets, with a select stock of fine

FRENCH CLOTHS,

BEAVERS,

DOESKINS,

CASSIMERES

AND VESTINGS,

Which he will make up in the latest styles at greatly re-
duced prices.

PETER SHORT,

Merchant Tailor,

613 Montgomery Street.

English Cassimere Business Suits.....\$40 to \$50
Peaver Suits.....\$50 to \$60
Cassimere Pants.....\$8 to \$12

M. GUERIN,

PRIZE BOOT MAKER,

327 and 329 Bush St.,

Between Montgomery and Kearny Streets,

SAN FRANCISCO.

ALL THE LATEST STYLES OF

Boots & Shoes for Ladies, Misses, Chil-
dren and Gents,

Made to order at the shortest notice.

Also a full assortment of Benkert's Philadelphia Boots

A. WALDTEUFEL,

287 Music Hall, First Street,

SAN JOSE,

Importer, Wholesale and Retail Dealer in

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PICTURES & ORNAMENTS,

MISCELLANEOUS BOOKS

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AGENT FOR

STILINWAY & SONS' PIANOS;

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BURDETT CELEST ORGANS;

MASON & HAMLIN'S ORGANS.

Always on hand a large assortment of the above named
celebrated Instruments.

A liberal discount to the Rev. Clergy and Catholic
Schools. Orders promptly attended to.

JOHN KAVANAGH.

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MERCHANT TAILORS,

AND DEALERS IN

Men's and Boys' Clothing and
Furnishing Goods,

340 BUSH STREET, (north side) Near Kearny.

SAN FRANCISCO.

The Catholic Guardian.

"I BELIEVE IN ONE HOLY CATHOLIC AND APOSTOLIC CHURCH."

VOL. II.

SAN FRANCISCO, NOVEMBER 30, 1872.

No. 12.

EDITORIAL NOTES.

"THE poor in our midst," forms the subject of the leading article in the *Pacific Churchman*, of November 14th. The aristocratic Episcopal organization don't exactly like to exclude the poor, neither does it like the idea of mixing them in with the select circle, hence the question gives them some trouble. "The subject," says this high authority, "of providing for the spiritual wants of the poor in our cities is daily becoming a more interesting and intricate problem. Under the detrimental influence of wealth, and its handmaid fashion, there seems to be an inclination among our upper classes to hold themselves aloof from their less favored kindred. Were it possible, they would ignore the claims of their poorer brethren entirely. Failing in this, they would raise a barrier of exclusiveness about themselves, within which none but the select few may approach." Why is it that the Catholic Church never experiences any such difficulty? Is it not because it is emphatically a Church of the poor. The first thing she says to those whom God has favored with wealth is, that they must assist the poor, not only spiritually but in temporal matters. The Church is the special guardian of the poor. She gives them spiritual consolation, and wipes the tears from the faces of those in affliction. Were we compelled to put in type as a fact that the upper classes in our church "hold themselves aloof from their less favored kindred," and "were it possible, would ignore the claims of their less favored brethren entirely," we should be ready for the doctrine that man sprang from the monkey and ended in nothing. Once convince us that he who toils from morn till night for his daily bread is not as near and dear to the Church as the millionaire; that he has not the facilities for obtaining its blessings, and we will turn our pen against her. We would belong to no "Church" concerning which we would be bound to make such admissions as are made in the *Churchman*. The writer avers that "within gunshot of any of our city churches are hundreds of souls which seldom, if ever, receive the water of life, while our clergy preach every Sunday evening to a mere handful of people." And he goes on to advise his readers to take more interest in the spiritual welfare of the lower classes! We once occupied a seat, during Mass, at St. Mary's Cathedral, alongside of a Chinaman, and, in that place we felt that Almighty God alone was the judge which belonged to the higher and which to the lower class. Nor would we, for the riches of the world, have challenged a comparison. God readeth the heart of man, and it is by that which He finds graven there that He arranges His classes.

ONCE more, in behalf of the publishers, we are obliged to ask indulgence of our patrons on account of the late delivery of the *Irish World*. Some of the carriers also took the bit in their mouths and would not deliver the GUARDIAN until they could get the *World*. The only way we can account for the delay is that the *World* having such an immense circulation, it takes two or three days to get the mail off, and ours have for the past two weeks been delayed to the last. We have telegraphed the publishers to remedy this, and we feel satisfied it will all come right in a short while. Such things provoke us more than they could any one subscriber. We not only suffer from the knowledge that our good friends and patrons are disappointed, but we have the double trouble of putting up a separate mail, or of attending to a separate delivery to city subscribers.

THE cultivation of forest trees is attracting attention throughout the country, but in no part of the Union should it excite more interest than in California. In many portions of the State the want of timber forms the greatest drawback. A very valuable paper, on the subject of forest-tree culture, was read on the 22d of November, before the Oakland Farming and Horticultural Club, by A. D. PRYAL. We are glad to note the fact that our farmers are turning their attention to such practical questions. The great trouble now is that people want to get rich too fast. Who would think of waiting for a tree to grow from the seed to be of sufficient size for a ship's mast before he was to get pay for his labor? If it were possible for the State to encourage such matters without having some political bumper lying ready to

swallow all the money so appropriated, we should favor some Legislative enactment on the subject. But Mr. PRYAL shows that it can be made profitable without any State aid.

THE Catholic Publication Company have had put up in their office, this week, two Globe Presses, imported by the California Type Foundry Company. This press is the perfection of mechanism in that line. The Company have also filled their office with a large lot of new job type, so that having the latest improvements, and the latest styles, they will be enabled to do the finest work on the most reasonable terms.

NEWSPAPERS seem to achieve success by indulging in sensational topics of every kind. The feelings of individuals can not be taken into consideration when a good sensation presents itself. The conductors of one journal will argue that if they do not grab the sensation some one of the others will, and this decides it. The first one has some advantages; but the others always manage to improve upon whatever may have appeared at first. Like rival story-tellers, the last one makes the best story. In such a condition of affairs, we can not help noticing the comments of the *Oakland Transcript* on an affair of recent occurrence, which was made the subject of much rivalry among the sensational journals as to which should get up the best story. A man conducting a large business in San Francisco, and a deacon in a church, (Protestant) proved—so it appears—false to his marriage vows, and regardless of the feelings of the innocent wife and children, this is made the subject of many columns of "family reading." While we commend the language of the *Transcript* in this case, we must bear testimony to the fact that "society" will take into "the bosom of its families" just such journals as it describes. We are sorry for it, but can not deny the fact. Says the *Transcript*: "The rumors in the case noted above appear to be true; but, true or false, the details are not decent matter for a respectable journal. We have no morbid sympathy for the offender—he merits all the punishment he receives. But we have sympathy not only with the victim of his lust, but with his family; and that alone would prevent us from feasting the depraved appetites of those who gloat over indecent publications, with the details of the case in question. When the fact becomes patent beyond dispute that a man is false to his family, false to those who put their trust in him, false to his religion, and false to his God—that he is a villain, and deserves execration, then with him alone shall we deal; but never be guilty of dragging his family before the public, nor taking the occasion to jeer at religion or morality and Christianity—as a San Francisco sensational journal has done—because one high in the walks of life has fallen to the depths of infamy. It is hardly necessary to pursue this subject further. We can not believe that society has reached such a depraved state that it will take into the bosom of its families a journal reeking with the gleanings of vice and debauchery, however attractively it may be dished up, to poison the minds of the young, and demoralize a community."

THE diamond excitement seems to have fallen through. The daily papers of this city this week publish some "official" reports, which go to prove that the ground had been "salted." If this is true, it is the most gigantic "speculation" of the kind ever entered into; and, what is the most daring about it, is the fact that the originators of it "sold" to the great moneyed sharps altogether. It was evidently a "diamond cut diamond" affair, all through. That men would be bold enough to buy several thousand dollars' worth of precious stones, and salt them away in a wild country for many months, and then undertake to sell the sharpest moneyed men in Europe and America, seems almost beyond belief. But big operations are the order of the day. Supposing the ground to have been salted, and these moneyed men sold, was the action wrong? Abstractly speaking, there is but one answer to the question—it was a very great wrong—but, viewed in the light of the transactions of the great "operators," both in New York and San Francisco, we can not see that the parties who have invested their money have any reason to complain. The shipping is "salted," and the farmers of California are "done"

out of many millions of dollars. One's friends induce him to invest in stocks, with the assurance that they are on the inside, and it will go up; and all the while they are playing for his money. Corners are made with a view of catching this or that one for all he has. Combinations get control of a majority of the stock of a mine or a railroad, and consume all the profits in "expenses," paid to themselves. At the present time, proceedings are being had against JAY GOULD, DANIEL DREW, and others, for "doing" the Erie Railroad Company out of some five millions of dollars. If men of small means had been sold in this diamond business, we should have sympathized with them, as we do with the farmers of this State, who have had so great a job put up on them; but as the "purchasers" were, most of them, large operators, who pride themselves on their ability to engineer "corners" and the like, we can not say we have any great overflow of sympathy for them. If a party of "poker sharps" find that one of their number has put up a job to swindle the whole crowd, we don't see why outsiders should be asked to denounce him. With all those who are not of this class, who lost by the diamond excitement, we sympathize most heartily, as we do with the innocent ones caught in any other "corner." We would not be understood as apologizing for this "salting" business, but would simply suggest to the press that, while they have their hands in, in denouncing it, there are other operations that need their attention. We are glad the whole thing has been exposed before the people generally began to invest in it; and to those foremost in the exposure a full share of credit should be given. Had the "stock" been thrown on the market, as much other wild-cat has been by some who affect a virtuous indignation now, there would have been more ruined men and women than were made so by the stock sharps last spring. We may be truly thankful that California has been saved from this calamity; and let us hope it will, at least, give a lesson to those not on the inside of the rings, that will keep them out of the clutches of all manner of sharps.

POOR, patriotic, distracted, bleeding France, it is said, is again on the eve of revolution. It is strange that while every freedman will give his life freely for his country, they can not keep from cutting each other's throats. The dispatches of this week tell us that the differences between the Executive and Legislative Departments of the Government continue very serious. The Radical journals of Paris are violent, and declare a terrible revolution will follow the overthrow of the Government of THIERS. The same journals charge the Legitimists, Orleanists and Imperialists with having formed a coalition for the downfall of the present Government. General CHANGARNIER is also charged with aiming to secure power. The despatches further state that there is great excitement over the present state of affairs in Versailles. It is announced that the members of the Right and Right Centre are determined to support the committee appointed to draft the reply to the message of THIERS. Let us all pray to ALMIGHTY GOD that the terrible calamities of civil war may be spared this unfortunate nation.

SOME good is likely to come from so great a calamity as the Boston fire. Petitions are being circulated asking the Legislature to pass an Act prohibiting the discharge of fire-crackers, etc., in the streets of the cities. If all the Legislatures of the several States will only follow suit, much property will be saved, many lives spared, and fewer parents will have to mourn over children maimed for life. We have always regarded the fire-cracker business as the most intolerable nuisance ever tolerated by a civilized people.

It seems to be admitted, on all sides, that Father TOM BURKE is getting the better of Mr. FROUDE. LE VOILA, the New York correspondent of the *Chronicle*, says: "The Irish Battle, as the controversy between FROUDE, the English historian, and Father TOM BURKE, the truly eloquent Dominican, has been popularly termed, is being waged decidedly to the detriment of the Briton's historic reputation, as Father TOM has not only the advantage of better tempered and more crowded audiences, but of the auxiliary aid of many well-read Americans, fancying themselves affronted by the English

lecturer's rather egotistical appraisal of his abilities. There are, in New York, a fair body of well-educated men, who have enjoyed the advantages of foreign universities, who fail not to make common cause against any lecturer speaking from a foreign stand-point; and, as Mr. FROUDE openly avowed that his mission was to plead the cause of England against Ireland on American soil, the great mass of natives feel slightly rejoiced that he has encouraged an antagonist, who has sprung up in an instant to take him at an advantage, notwithstanding his previous reputation."

THERE will be an entertainment by the Ignatian Literary Society of St. Ignatius College, at the Hall, 344 Jessie Street, on Wednesday evening, November 27th. The following is the programme: Introductory remarks by the Chairman, J. F. SULLIVAN; "Inkermann"—Reading, by THOMAS H. GRIFFIN; "The End of Earth"—Poem, by C. SKIDMORE. Debate.—Resolved: That our Country owes more to her warriors than to her statesmen. The disputants are: R. TOBIN, C. A. DUNN, J. F. O'DAY, R. E. MCGILL. "A Hundred Years Hence"—Essay, by J. H. CLARK. The above literary exercises will be interspersed with choice music, by ladies and gentlemen who have kindly volunteered.

CHURCH PAPERS.

THIS is emphatically the age of newspapers. It is a class of reading that comes within the reach of the rich and the poor. It is the recreation of the over-worked man of business, the mechanic and the day laborer, as well as of the "gentleman of elegant leisure." Every member of every household, almost, is interested in the contents of some newspaper. For good or for evil no influence is so potent. The undeniable tendency of this power is toward the "flash"—the sensational, and, above all, toward infidelity. Nine out of ten of the papers now published in the United States are, if not absolutely infidel, anti-Catholic. They may not be pronouncedly so; but the gusto with which they refer to the "Romish" Church, the "Papists," the fact that they let no little or great falsehood escape them, proves that they are at heart enemies of the Holy Catholic Church. These side attacks have a worse effect than open warfare. What is to be done in such a contingency? Stop our children from reading entirely? That were impossible. In malarious districts, people must breathe the poison, or exclude the pure air; but in order to enjoy the least degree of health, they must have at hand some antidote for the poison. What is the antidote for the poison daily distributed throughout the land? It seems to us that the only antidote is the circulation of papers which, while they interest the reader and afford the recreation sought, will defend and explain the sublime truths of Christianity as taught by the God-established and God-directed Church.

A half-century ago the newspaper had but little to do with forming new or maintaining established creeds; but it is evidently the great teacher of this era. No family can or will be without some newspaper; if they can not get the good, they will, without doubt, take the bad. The young, especially, take their ideas from the newspaper; and if parents permit their children to read all the slurs, insinuations, etc., against the Church, the little statements beginning "It is said," to say nothing of the more open and violent attacks, without furnishing any counteracting influence, they must expect to find their little ones grow up indifferent, if not absolutely infidel. Every sect, too, is now maintaining its accredited newspaper—all are acknowledging "the power of the press." But if there is any reason for these sects maintaining papers, the reason is more than tenfold for the Church. They are not attacked covertly and openly by the secular press of the country, as we are. Let the youth of San Francisco, for example, read nothing but the daily papers published here, and all the teaching at home and at the churches would not prevent many of them from going astray. Strange as it may appear, the secular press, even in this republican country, are taking sides with the German and Italian oppressors of the Church. Without special study, how many of our young men and women will discern the real motives of these writers? Then, is there not a field, a place—nay, is there not an absolute necessity for Church papers?

While we maintain this necessity, we would in no wise have the impression drawn that we undervalue the oral instructions of priests, parents, or Sunday School teachers. To try to get parents to teach more, to encourage the Sunday Schools, to induce people to listen to their authorized teachers, are among the chief objects of the Catholic newspaper. There are matters, too, that can be brought out in no other way than through the press. The newspaper has its own peculiar province, which is explained, in part, by our excellent co-laborer, the Philadelphia Standard, as follows:

For the Catholic newspaper makes known and opens the way for all the more substantial and permanent forms of Catholic literature. It provides reading matter, too, in the only form in

which "the poor" and uncultivated—the masses, as it is popular to call them—can well receive and profit by it. It gives them every week some news of the Holy Father at Rome. It tells them every week of something done and said somewhere, by holy men and women, by pious Priests or venerable Prelates, in behalf of our Holy Mother, the Church. It every week furnishes some illustration of the truth and power of our holy faith, recounts some deeds of charity and piety, the martyrdom of some holy servant of God, the labors and success of some zealous missionary, the conversion of some heathens or non-Catholics. Thus faith is strengthened, zeal increased, interest in our Holy Catholic Church renewed, by the quiet and seemingly insignificant influence of the weekly Catholic newspaper.

IRISH MORALITY.

IN a recent lecture delivered in New York City by Mr. FROUDE, the eminent English historian, who has already been made the subject of previous articles in the GUARDIAN, he took occasion to pay a most deserved compliment to the Irish people and priesthood. For the benefit of certain individuals who are now idly spending their strength, in a certain journal published in this city, with the vain endeavor to lower the Catholic Church in the estimation of her followers, we will give the words of this great man:

I do not question the enormous power for good which has been exerted in Ireland by the modern Catholic priests. Ireland is one of the poorest countries of Europe, yet there is less theft, less cheating, less house-breaking of all kinds than in any country of the same size in the civilized world. In the wild district where I lived we slept with unlocked doors and open windows with as much security as if we had been—I will not say in London or New York, for I should have been extremely sorry to have tried the experiment in either place. I say we might as well have been with the saints in Paradise, for any danger to which we were exposed. In the last hundred years impurity has been almost unknown in Ireland. This absence of vulgar crime, and this exceptional delicacy and modesty of character is due, to their everlasting honor, to the influence of the Catholic clergy.

These brave words, coming from the mouth of such a man, bear with them a weight which they otherwise would not have. It is a notorious fact that Mr. FROUDE comes as an apologist for England, and with a certain inclination to decry Ireland, the Irish people and their institutions. Among the latter are more especially her Church and its clergy, and when such praise comes, as it were, from an unwilling witness, for in such a light we must regard the speaker, it demands the confidence of every intelligent and fair-minded man. Praise from such a source is praise indeed. But the reputation which the Irish people have for morality is not increased or made brighter by the words of the learned and candor-loving Englishman, nor have we given them to such an end. The history of unfortunate Ireland has told the tale for centuries back, and while her annals are replete with deeds of heroism and physical courage, recitals of great or smaller crimes which blot the records of other nations are few and far between. If love of country and the endeavor to free that country from a tyrannical rule be treason, and such treason be a crime, then Irishmen are, perhaps, no better than other men, for they have, for centuries past, ever cherished the idea that their country might be free. They had patriotism at heart. It descended from father to son, and the frequent outbreaks against their English masters gave indication that the feeling, though sleeping, was not dead. This is the crime which some historians would lay at Ireland's doors. The words of Mr. FROUDE can not add to a glory such as hers, but they must be well received by those who are, perhaps, unwilling to believe that any good can exist in the "poor, priest-ridden land." The testimony is good in her favor, and we hope that the defamers of Catholicism and the priesthood will heed it well. It is charged by the people who have been writing their libels against the clergy that they are not only political disturbers, but often disturbers of the family circle; that they come between man and wife and are the causes of much of the heartburnings which make matrimony a curse rather than a blessing. To their first charge, that they are political disturbers, we will, at present, make no reply. It is a subject which has probably been discussed more than any other ever introduced into the columns of Catholic or Protestant journals, and if worth answering at all, is worth a separate article. Those who would impute to the priest a tendency to disturb or disrupt the family tie, or insinuate that his teachings or the system of confessions would be to such an end are singularly ignorant of the character of these good men who give up their lives to their holy calling. If one tendency of the teachings of the Catholic clergy is more prominent than another it is to harmonize. They march beneath a banner on which is inscribed "Peace on earth, good will to men." If real morality is to be found, it is in the bosom of the true Catholic family. There is one over all, one who knows the secrets and the grievances of each member of the household, and while he listens as the overburdened heart pours out its sorrow, his mind is active with the problem; how shall we reconcile them? This man is the family confessor; this peace-maker on earth is he at

whom the shafts of calumny are often hurled. Priest-ridden Ireland, indeed! It is well for her English rulers that she has for so long chosen to be ridden by these holy men. They have taught a morality which has never been equalled by other nations so circumstanced. 'Tis said that poverty and crime go hand in hand, but in Ireland's case 'tis falsely said. Her men are honest, truthful and brave, and her women chaste and industrious. Virtue is appreciated and divorces unknown. To whom is due the credit for such excellence? The priesthood, whom libellers are never weary of attacking; the priesthood, who have taught submission to a lawful authority, though that authority was tyrannical and hard to bear.

TO CATHOLICS OF PROVINCE OF SAN FRANCISCO.

DEARLY BELOVED:—Appointed by the Vicar of Christ, as we are, to watch over your spiritual welfare, nay, placed by the Holy Ghost, though most unworthy on our part, to govern you in religious matters, having, moreover, to give an account of your souls to the Divine Judge; we are constrained by a sense of duty and responsibility to address you some words of admonition. For, although we are aware that many among you are dutiful children of the Church, and delight in revering and obeying its holy laws, there are others (but we trust they are few) who imagine that the Church is too rigid, and that they are at liberty to dispense themselves from its rules—to obey or disobey. But the Church, like Christ, is the same yesterday, to-day, and forever; it is the same here as in other parts of the world; its sacred laws, enacted under the guidance of the Divine Spirit, are as binding here as in any other place.

Therefore, we deprecate the haste of those who, when about to marry, will not give timely notice to their Pastors, nor wait for the due publication of the banns: we heartily deplore the bad dispositions of those who, under the guilt of mortal sin, receive the holy Sacrament of Matrimony without any religious preparation; and we sincerely regret the negligence of those who fail to obtain for themselves the treasure of the nuptial benediction as a pledge of the favor and protection of Heaven. But above all we condemn, as fraught with most disastrous consequences, the rashness of those who recklessly make matrimonial engagements without carefully examining whether in the persons of their choice are found the qualities required in good husbands or wives. Now, among the qualities which a Catholic should seek in a companion before matrimonial engagement, and, in fact, before beginning or contemplating any mutual affection, is the incomparable treasure of the Catholic Faith. Hence the Church abhors, and has ever abhorred, mixed marriages; she does not allow them to be celebrated inside of her temples, nor with her sacred vestments, nor with the imparting of any blessing. And this attitude, and these laws of the Church are founded on very obvious reasons. For, leaving aside those happy instances in which the non-Catholic party respects in the Catholic the right of the free exercise of religion and of the Catholic education of the offspring, and treating the question on its own merits, it is evident, in the first place, that the faith of the Catholic is naturally liable to be weakened, if not seriously injured, by the absence of all faith or a different belief in the other party. In the second place, the want of the Catholic example, and frequently the actual non-Catholic, and sometimes anti-Catholic exertions, of one parent must naturally and necessarily damp, materially injure, or wholly paralyze the faith of the offspring. It also often happens that before the children are sufficiently old to understand and practice their religion, the Catholic parent is carried away by death; and in this case it can not reasonably be expected that the surviving parent, who does not value the Catholic faith for himself, will take much interest, or any interest at all, in securing it to the children. Would to Heaven that sad experience did not corroborate these reasons, and that we were never called on to mourn over the deplorable results which we have pointed out!

Hence, every Catholic young man and young woman should calmly and seriously reflect on all this before entertaining the thought of even the possibility of an engagement, and should, also, take counsel, in due time, of parents and respective pastors. Instead of doing so, there are some Catholics who, despising the authority of the Church of Jesus Christ, and almost abjuring their faith, apply for the celebration of their marriage to a civil officer or Protestant minister, not only exposing themselves thereby to make a contract which has no force before God, and, consequently, does not prevent their intercourse from being a horrible concubinage, but, also, committing really a sin of sacrilege—partaking of the enormity of a sacrilegious communion received at the hands of a minister or a magistrate. This language may appear strong, but, we fear, it is scarcely strong enough to awaken the indifferent Catholic to a sense of his duty—the only object we have in view.

We, therefore, ordain—1st. That the Pastor, unless authorized by the Ordinary, shall not assist at the marriage of those who will not have applied to him at least three days previous to their marriage. 2dly. That none can be married without having furnished due vouchers for their freedom, and, when both parties are Catholics, without the due publication of the banns. 3dly. That in no case whatever can a Catholic be married by any other person than a priest, without subjecting himself to excommunication. 4thly. That when the parties are entitled to the nuptial benediction, the Pastors shall see that the special Mass for that benediction shall accompany or follow the celebration of the marriage. 5thly. That as the Holy See teaches, there must be a grave cause for a dispensation for a mixed marriage, and that the usual promises must be made—otherwise it would be a grievous sin to contract.

Finally, we direct that this circular be read from the Altar at high or last Mass and Vespers, on the first Sunday of Advent every year, in all the Churches of this Province.

Yours, sincerely in Christ,

✠ JOSEPH SADOE, Archbishop of San Francisco.
✠ THADDEUS, Bishop of Monterey and Los Angeles.
✠ EUGENE, Bishop of Grass Valley.

THE CHURCH IN THE UNITED STATES.

THE CATHOLIC UNION OF NEW YORK.—The Catholic Union of New York has entered on its second year. The tickets of membership for the first year have expired. For the new year, in order to have admission to its various solemn gatherings, new tickets must be procured. The list of the gentlemen of whom these can be obtained will be found in another column. It is not too much to expect that the practical progress of the Union for the second year will be much greater than that of the first. The first object of this Union is expressed in its title. It is the *Union of Catholics!* Wherever this has been achieved, in the form of an organization inspired by a *living faith*, and bringing into the bonds of personal and associated acquaintance men thus inspired—the multitude of works before Catholics will grow clear and simple, and many things that in segregated efforts are hard to effect, will, by union, and by the multitude of the united, become easy. The first step is a *living Union*. As it is a *Catholic Union*, it is plain that the life of it must come from the Source of Catholic life; and this life is to be found in the Holy Sacrament of the Altar. No other foundation can be devised for a Catholic Union that is to be fruitful in good works.—*N. Y. Freeman's Journal*.

GROWTH OF THE DIOCESE OF PHILADELPHIA.—The rapid increase in the number of Catholic Churches in this city is a continual reminder of the progress of the true faith in our midst. And it is a legitimate subject of congratulation that a corresponding progress is going on in the rural portions of the Diocese. By referring to another column it will be seen that between this and December 22d, four new churches will be dedicated by our Rt. Rev. Bishop. Of these, three have been erected through the exertions and liberality of our German Catholic brethren, and are intended specially for their use. We may mention, also, in this connection, that the erection of a new Church in Richmond is soon to be commenced. This will make nine new churches building, or to be soon built, within our city limits. Surely, the hearts of the people should open, and their hands and purses be ready to aid our Right Rev. Bishop and his Rev. Clergy in carrying forward so good and so great a work.

SUNDAY last, November 3d, was a most notable day in the history of our nation's capital city. On that day was laid, by the Most Reverend Archbishop Bayley of Baltimore, the cornerstone of the new St. Patrick's Church, to be built on Tenth Street, an edifice which will, when completed, have few rivals, either in point of architectural beauty or capacity, in the United States. As was to be expected, an immense concourse of people attended on the occasion, thousands of them being Protestants. The event was the more remarkable from the fact, that the cornerstone of this edifice is the first that the Most Reverend Archbishop has laid since his installation in the Primatial See, and it was fit and appropriate that the act should be in connection with the grandest church-edifice of the capital. In the morning his Grace preached at High Mass, in the old church, to a large and admiring congregation. The laying of the cornerstone of the new edifice took place in the afternoon, at three o'clock.—*Louisville Advocate*.

On last Sunday, the Rev. Bishop Henni dedicated to the service of God the beautiful and substantial new building, under the patronage of St. Anthony, erected by the Germans of the south side, for school and present church purposes. This substantial brick structure stands on the corner of Fourth Avenue and Mitchell Street; is eighty feet long by forty feet wide, two stories high, the upper of which is to serve as a place of divine worship, and the lower for a school, for which the German Catholics are universally remarkable for their timely provision.—*Ibid.*

ST. PAUL'S.—Right Rev. Bishop Wood administered Confirmation, on last Sunday, to five hundred and eighty-five children in St. Paul's Church. The ceremony commenced immediately after the late Mass, and lasted fully two hours. The children were beautifully attired, the girls in white, with red sashes, and crowns of white flowers, the boys in holiday costumes, relieved by red rosettes on their jackets. The Right Rev. Bishop expressed himself as delighted with their appearance, and when, at the conclusion of the ceremony, he began to address them, saying, among other beautiful truths, that he came as their Pastor to sign them with the sign of Faith and Salvation, and to make them soldiers of Christ; his countenance lighted up with the heart-felt joy and love which filled his soul, for the bright and innocent flock of children whom he had made so happy.—*Philadelphia Herald*, Nov. 3d.

THE IMMACULATE CONCEPTION.—Every Catholic in Philadelphia should rejoice in the completion of the new and magnificent Church of the Immaculate Conception, Front and Canal streets. For the singular and peculiar energy and untiring perseverance of its Pastor, Rev. Michael Filan, too much public credit can not be given. The members of his parish may well rejoice in having, as their spiritual guide, so worthy a member of the priesthood. It seems as if but yesterday since the lot was vacant where is now erected the elegant lot and spacious parochial residence. It will, therefore, be at once apparent that Rev. Michael Filan has accomplished what but few could have accomplished within the same time. The solemn dedication and blessing of the new church will take place on the festival of the Immaculate Conception, December 8th, *proximo*. The ceremony will be performed by Right Rev. Bishop Wood, assisted by several other Bishops and a large delegation of the clergy. The sermon will be preached by the illustrious and eloquent Father Burke, and the occasion will be, in all respects, a most important one for the parishioners of this Church. We shall refer to it again more fully, confident of the interest all feel concerning it.—*Philadelphia Standard*.

DEATH OF VERY REV. JOHN HAYDEN, C. M.—Our community has been shocked with the news of Father Hayden's death. On his recent visit to this city nothing gave any intimation of so sudden an end. On the contrary, he presented the appearance of perfect health and a robust constitution. Few men of our acquaintance have been as much esteemed and as well beloved as Father Hayden was by those among us who knew him. Especially was this the case in the parish which

was under his control, when located in this city. His death occurred at Cape Girardeau, last Sunday.—*N. O. Star*.

THE NEW CONVENT OF NOTRE DAME.—We have already referred to the new convent which is being erected for the Sisters of Notre Dame, on Charles Street and Homeland Avenue. The building is rapidly approaching completion, and when entirely completed will be one of the handsomest and most commodious edifices of the kind in this country. Messrs. Samuel H. and John F. Adams are the builders, and Mr. John Coleman the superintendent. The good Sisters of Notre Dame will soon vacate their old institution on N. Aisquith Street, which they have occupied for so many years, and take up their quarters in the beautiful new structure.—*Baltimore Mirror*.

ST. MARY'S ORPHAN ASYLUM.—The oldest orphan asylum in Baltimore is that on Franklin Street, above Cathedral, which has now over one hundred and twenty-five girls in charge of some nine Sisters of Charity. These are children from three to fifteen years of age. The house is a large, handsome structure, with ample accommodations for its numerous inmates. It is a pleasant sight to witness the orphans, in their neat and comfortable garments, proceeding to the Cathedral each Sunday, and on holidays of obligation, accompanied by the good Sisters, their kind protectors and excellent teachers. For half a century, week after week, month after month, and year after year, the orphan children of St. Mary's have been seen in their accustomed place within the venerable church. But few members of the congregation are aware that this institution is as old as the Cathedral itself.—*Baltimore Mirror*.

PERSONAL.—The Right Rev. Augustin Verot, D. D., Bishop of St. Augustine, Florida, is at present visiting this city, for the purpose of soliciting aid in behalf of his impoverished diocese. On Sunday morning he preached at the High Mass service in St. John's Church, Eager and Valley streets, and in the afternoon he delivered an address at St. Peter's Church, Poppleton and Hollins streets. Collections were taken up in both churches for the holy and zealous Prelate, the greater portion of whose life has been spent among us.—*Ibid.*

GENERAL EUROPEAN NOTES.

ROME.—The Robber-King is evidently resolved to make the Vicar of Christ drain the cup of bitter humiliation to the dregs. All that was wanting to put the climax upon the usurper's guilt was the passing of a law making it compulsory upon good Catholics and devoted children of the Church to degrade the sacrament of matrimony in the city of the Popes and the See of the Prince of the Apostles. This crime has been committed, and the Protestant press of this country is jubilant at the outrage upon religion, the insult to the Pope, and the humiliation to several of the most illustrious of the Roman Princes, enemies of the Piedmontese usurpation, involved in the recent civil marriage of Prince Borghese and the Princess Torlonia. In England the law is unchristian enough in this matter; but it does not completely desecrate matrimony by making it compulsory to go through the form of a civil marriage before the religious ceremony. This is the ordeal through which, in Rome, two sincere Catholics were compelled to pass—another sharp thorn in the pillow of the Holy Father.

FRANCE.—The approaching session of the National Assembly promises to be a stormy one, if coming events do cast their shadows before. The *Bien Public*, the President's special organ, doubtless in obedience to order, has published a list of important questions which it says must command the urgent attention of the National Assembly as soon as it meets. These are the Proclamations of the Republic: the nomination of M. Thiers as President for five years, with right of reelection; the appointment of a Vice-President; the creation of two Legislative Chambers upon the American model; a modification of the law of Universal Suffrage, so that the right of franchise shall not be exercised before the age of twenty-five years, and the extension of the obligation of domicile required to confer the elective franchise. Any one of these propositions must create violent dissension and discussion. For instance, the whole of the Right and Right Centre will exclaim against the proclamation of the Republic, unless they have made up their minds to abandon all their cherished political principles. At first view it may seem absurd to raise such a question at this time of day. It will be asked, what can it mean? Is not the Republic an actual, existing fact? Yes, but though M. Jules Favre, Jules Simon, Gambetta, Rochefort, etc., with the criminal complicity and connivance of General Trochu, did, on that fatal 4th of September, 1870, declare the Empire at an end and the Republic constituted, the new form of government has been merely submitted to by France, but has never been accepted or proclaimed by any authority having the faintest pretension to the possession of a right and a power to make such proclamation. The national Assembly is notoriously composed, for the most part, of advocates of monarchical government, the majority of these being Legitimists; and unless they forswear fealty to their Prince and desert their principles, they must resist, to the utmost, the proclamation of the Republic, by order of the representatives of the nation. The other propositions in the President's programme will encounter more or less opposition from all sides. It is possible that the nomination of M. Thiers as Pres-

ident for the time named, with the right of reëligibility, may meet with general acquiescence, and so may the appointment of a Vice-President; but the Left are sure to oppose the creation of an Upper Chamber or Senate, and any limitation of the elective franchise, while the Right will vote cordially for these amendments. The Right and Left are sure to unite against the nomination of M. Thiers as President for life—a favorite idea of the Left Centre.

SPAIN.—Zorilla seems determined to pursue his former friend Sagasta with vindictive vengeance. He has encouraged his partisans to propose in the Cortes an impeachment of the late Cabinet, but as this blow must hit Serrano and Topete also, we suspect the impeachment will be only a flash in the pan. The majority and the Premier are at issue upon the question of the abolition of capital punishment for political offenses, the Minister being in favor of the maintenance of the existing law, and the majority of the Cortes being oppositely inclined. Considering all that has happened in Spain since the death of Ferdinand VII, we should say that there is no country on earth where all parties ought to be more united in abolishing capital punishment for political offenses than in Spain. For the last forty years there has not been a marshal, an admiral, a general, a Cabinet Minister, or a public man in the peninsula who did not, at one time or another, incur the penalty of death for treason in some form.

ITALY.—The ravages of the inundations have been enormous. Hundreds of millions of lire will not cover the damages done to public and private property. Lombardy has been turned into a vast lake, and more than thirty thousand persons have been left houseless. In the midst of this terrible calamity Victor Emmanuel has been amusing himself by playing at sailors in the bay of Naples, where his fleet has been diverting the brigands and lazaroni by a *sham* fight, where the Italian navy were, no doubt, quite at home. It is announced that the number of military districts in the kingdom is to be increased, and that there is to be, also, a large augmentation of the army. How is the increased charge upon the Exchequer to be met? Taxation in Italy has already reached the maximum—indeed exceeded it, for the law authorizes the levy of taxes which the government does not dare to enforce, and borrowing is out of the question; while the annual deficit, caused by excess of expenditure over income, has become enormous in the aggregate. Sacrilege, spoliation, and plunder have done their worst. These crimes of the Robber-King have for some time reached their limit. There can be no more robbery of the Church, for the Church has been already robbed of all its property, and, as happened in this country under the infamous Henry, the robbery has been a malediction to the authors, and the robbers are poorer than when they commenced their career of sacrilegious spoliation.

SUEZ CANAL.—The company who own this great undertaking having assumed the right to alter, upon their own authority, the tonnage dues levied upon vessels passing through the canal, the Messageries Maritimes resisted that assumption, and brought the matter before the Tribunal de Commerce, at Paris, by which a decision has been given against the Company. It is, however, understood that the Company will appeal to the higher tribunal against this decision.

MR. FROUDE.—This gentleman has gone to the United States on a stumping tour, and has been entertained at New York, at a public dinner, by the American publishers and several journalists and men busy in the world of letters. He tells us in his speech that he has imposed upon himself the task of going through the States and delivering a round of speeches for the purpose of counteracting the effect upon the American mind produced by a Fenian orator descending upon the wrongs inflicted by England upon Ireland since the Norman invasion of the latter country. As we culled from Mr. Froude's observations, it will be his aim to disabuse the Americans of the erroneous ideas on this subject imbibed by them from Irish journals and speakers in Ireland and in the United States. He will be so frank as to admit that England has been a harsh ruler in Ireland—that is very amiable and generous, no doubt; but he will also prove—at least that is his design—that the Irish brought a vast deal of the cruelty and injustice upon themselves. We shall wait to see how he performs his self-imposed task of white-washing England by blackening Paddy.—*London Register*.

NOTES FROM IRELAND.

IT is the intention of the inhabitants of Macroom to provide a supply of water for that town. The following is the report of the committee for that purpose: We beg to report for your information that we, as members of the Water Committee, waited upon the principal householders of the town of Macroom, and inquired what yearly sum each was willing to pay for the introduction

of pure water into his house. We now lay before you a list of householders who are willing and anxious to contribute the yearly sum of £72 10s. for this, one of the chief necessities of life. We did not take down the name of any person contributing less than one pound. We entertain no doubt that the yearly sum may be easily brought up to £100, by including subscribers of 10s. We were astonished at the statements made to us, by the inhabitants, of the hardship, inconvenience, and expense they incurred in supplying their houses with impure water. In addition to the sum of £100 a year, there is a payment made by you of £15 a year for an unsatisfactory supply of water to the workhouse. The project we strongly advocate of laying a pipe from the river Fourberish to the town, can, we hope, be executed for such a moderate sum as may be extinguished in four years by the annual payment of £115.

THE exquisite cameo presented by His Holiness the Pope, to be drawn for in aid of the fund for completing the new Church of the Immaculate Conception, Euniskean, is a magnificent real cameo, representing the head and upper part of the bust of the Blessed Virgin, in profile, the face showing from under the folds of the most graceful drapery, and wearing a beautiful expression of melancholy. It is carved out of a piece of the finest sardonyx, of a delicate pink color, is nearly two inches in length, and is enclosed in an oval setting of fine gold and enamel in the purest Roman style. It must have been a work of great difficulty, owing to the hardness of the material, the only possible mode of cutting must have been with the aid of diamond dust. The ancients excelled in this art, and even at the present day it is almost one of the lost arts, as they only know how to produce the highly polished intaglios and cameos that now adorn the cabinets of the various museums of Europe.

SUNDAY, October 20, was expected to be a critical day in Callan. The Protestant journals circulated the report that the most Rev. Dr. Moran was then to finally excommunicate the Rev. Mr. O'Keeffe and his followers, and that, as a retaliatory measure, the Rev. Mr. O'Keeffe was to excommunicate the bishop. The report, or at least a portion of it, was false. Dr. Moran had no such intention. On Saturday, however, he attended in the Friary Chapel in Callan, and, in very solemn and impressive language, warned the people that the Rev. Mr. O'Keeffe had no longer the power to exercise the functions of a priest, and that those who attended at or received his ministrations put their souls in peril, and committed a grievous sin. On the following day the Rev. Mr. O'Keeffe replied in the parish chapel, quoting some rule of the fourth Council of Lateran to show that he had not been suspended in accordance with the Canons of the Church, and, therefore, that he had not been suspended at all, and winding up by promising that he would have a writ served upon Dr. Moran in a few days' time.

CASTLEBAR CATHOLIC NEW CHURCH.—We (*Nation*) are happy to learn that the call made on the pious zeal of our countrymen in Celtic Mayo has elicited a hearty and generous response, and that the good work of erecting a suitable church of the old faith in Castlebar progresses satisfactorily. The liberality of Irish Catholics, if often invoked, is never called on in vain, when an object so excellent as that on which the Clifden Committee have set their hands is undertaken; and, though little more than a beginning has been made, the spirit in which the work has been commenced presages for it a speedy and happy conclusion. To "bid temples worthy of their God ascend," is a mission in which Irish Catholics have never faltered, and we feel sure that its latest monument in Castlebar will be worthy of Mayo and of Ireland.

A SOMEWHAT remarkable sermon was preached in St. Patrick's Cathedral, Dublin, on Tuesday, October 22d, by the Rev. Travers Smith, Incumbent of St. Bartholomew's, in that city. The occasion was the Visitation for the Protestant clergy of Dublin; the Archbishop was present, and the express aim and object of the discourse was to deprecate the proposed revision of the Book of Common Prayer. The preacher drew a miserable picture of the Protestant Church of the future, in case it yielded to the movement for revision, contending that its goal would be Rationalism. Contrasting its future with that of the Roman Catholic Church, he spoke of the latter as being left "the proud claim, amidst all its many errors, to be the sole witness in the land for mighty verities, whose vitality has stood the test of nineteen centuries—the grace of the sacraments, the divine sanctions of the church order and unity, the idea of corporate worship, the visible grandeur and beauty of the church's earthly dwelling-places, and of her united acts, which naturally accompany and express high notions of her sanctions and her calling." He proceeded to utter what are called "strong sacramentalist" views, and altogether he startled a good many of his hearers. His successor in the pulpit, on the following day, took the same line, and declared that "the changes that had been proposed could never be carried without a schism in the Church of Ire-

land—a schism not of a few rash ultra men, half inclined to Romanism, but of many of the most earnest and devoted Protestants in the 'Reformed Church of Ireland.'"

VARIOUS NOTES.

ANOTHER clergyman of the Anglican Church has renounced the religion of his fathers in order to embrace that of his forefathers. This is the Rev. E. S. Smith, Vicar of Cannock, who the other day addressed a letter to his parishioners, informing them that "finding the Church of England to be fast running into infidelity, heresy, and error," he had resolved to leave and to humbly seek for reconciliation with the Mother and Mistress of us all, the Holy Roman Catholic Church. We learn, from private sources of very high authority, in London, that the number of clerical converts from the Anglican Communion is so great, and that so frequently do these conversions bring with them utter poverty and destitution, that it has been found necessary to open a house—which may be called "the Converts' Home"—for the reception of the men who give up comfortable livings and reduce themselves to destitution at the dictates of their conscience. Most frequently these clerical converts are married, and are thus shut out from the Catholic Priesthood; and this home affords a refuge for them until they can prepare themselves to earn a living by teaching or by literary work.—*Brooklyn Review*.

WE hear from Italy, and from persons whose position gives weight to their assertion, that the law for the suppression of the religious orders will be discussed in the next session of the Italian Parliament, but that some pretext will be invented to induce the ministers to relinquish their plan and leave the matter in *statu quo* for some time to come. It appears that the Italian Government, seeing the great danger which menaces the German Empire, on account of its open opposition to the Church, fears that the same perils may environ itself should violent measures be adopted respecting the Roman convents and ecclesiastical institutions.

THE *Voce della Verità* of Rome, one of the ablest Italian dailies, publishes the following paragraph, which is of universal interest. After speaking of the way "in which the public begins to see how far from peace the Imperial Congress at Berlin has placed us," it proceeds to observe that "The Prussian artillery has just been put in most complete order, and made ready for war at an hour's notice. A new gun has been invented which surpasses the *Chassepot* and the *Werder*, and which can kill thirty persons a minute. It will not be distributed to the army until over one million of guns have been made. This is not an exaggeration, but a positive fact; we know it from Prussian authorities, whose word is not to be doubted. Moreover, all the fortresses are being made ready, just as if war might break out from one moment to another." "Germany is victorious, and has made friends with Russia and Austria, so we were told a month ago—but the words of diplomats are of little weight, especially when facts occur to contradict them. Let he who will, believe in peace—Prince Bismarck does not, neither does Count Andrassy. It is difficult to say at present against whom all these preparations of war are directed—but time will show. M. Thiers openly declares that the French army is looking up hopefully; that it is rapidly being disciplined, and that ere long it will redeem the prestige of France as the first military nation of the earth. In short, all Europe is arming; even Serbia, England, Denmark and Sweden. Italy is filling her fortresses with cannon, and surrounding Rome with belts of iron and powder. Monte Mario is now being fortified in a most formidable manner—indeed, in such a manner that the guns turn their muzzles equally on the city and on the Campagna. Never was Europe in such a state. The late war was local, may not the next be general?"

THE substitution of steam for horse power in propelling the street car is constantly affirmed to be desirable on economical, humanitarian, and every other ground. The only objection to it is its alleged tendency to endanger life and property by frightening horses. A horseless car, sliding merrily along the street, seems to be a phenomenon so inexplicable to the equine mind as to quite disturb its equilibrium. Why has it never occurred to enterprising dummy builders and street railway directors that two stuffed horse-skins suspended in front of a steam car, after the manner of the two sham horses attached to the car of Juggernaut, would render the machine as harmless and unterrific as the most ordinary hack or mule cart? The expense of such a horse-conciliating projection could scarcely exceed \$10, and it would add to the weight of the car little if any more than a single passenger. Who will first try the simple experiment, which may lead to a most beneficent revolution in our whole system of street locomotion?—*Metro-politan Record*.

THE development of the wonderful and apparently exhaustless mineral resources of Australia continues on a

scale which promises to revolutionize the commercial and business situation of the Pacific and exercise an important influence on the future of Japan and China, as well as of the American Pacific States. The vast continent of the Pacific Ocean, comprising one-fifth part of the inhabitable globe, is emerging from the condition of a sheep and cattle range into a career of a mineral and manufacturing wealth. This industrial activity promises to establish a new empire of civilization and progress. The auriferous products of Australia are really wonderful in their variety, as well as extent, especially in lead, tin and copper.—*Ibid*.

IT is predicted that Lake Erie, now the pathway of a mighty commerce, will in time dry up and become the home of a teeming population. Careful surveys have shown that while Lake Michigan has an average depth of 1,800 feet, Lake Superior of 900 feet, and Lake Ontario of 500 feet, Lake Erie has an average depth of 120 feet, which is said to be constantly decreasing. The bottom of the lake is quite level and composed of soft clay. This clay is constantly accumulating from sediment carried down by tributary streams. The south shore is composed of easily disintegrating blue, gray and olive shoals, and gray sand-stone. The western and northern coasts are made up of limestone of the Helderberg group, which quickly yields to the action of the waves. Consequently, both shores are constantly contributing to fill up the bed of the lake. The work is not rapid, but it is said to be as certain as fate.—*Ibid*.

SAYS the *New York World*: The receipts of the Propaganda (the Society for the Propagation of the Faith, which has its head-quarters at Rome) for the year 1871, were £200,835. Of this sum all but about £11,000 was received from Europe, and France was the largest contributor. America contributed only £9,207, and she received back from the Propaganda no less than £34,564 expended for missions, etc. The expenditures in Europe, which gave £189,944, were only £34,901; in Asia, which gave £574, they were £89,678; in Africa, which gave £857, they were £23,711; and in Oceania, which gave only £251, they were £22,813. The entire "expenses of management" of the Propaganda, which during the year received £200,835 and expended £218,128, were only £1,207. The Roman Catholic Church certainly knows how to do its work with economy. What Protestant missionary society, with agencies in all the five quarters of the earth, can show that in a single year it has received and spent \$2,094,815 at a total cost of only \$6,035—a much smaller sum than the *World* pays each year for the maintenance of one of its foreign bureaus? It is noteworthy that Ireland, out of her poverty, gave to the Propaganda, in 1872, the sum of £4,709, and took back only £340, while Scotland gave only £80 and received in return £1,600.

A ST. PETERSBURG letter of the 30th of September says: The group of sculpture by Raphael, which was recently discovered in the Hermitage, is now put on exhibition in the Raphael Cabinet. It represents a dead or wounded boy borne by a dolphin, a subject taken from Ælian. An engraving of it is given by Cavaceppi, in the first volume of his collection of antique statues, published at Rome in 1768, and there is a plaster copy in the collection of Mengs, at Berlin. A very good copy exists in Ireland, which was exhibited, in 1857, at Manchester. Both Foerster and Rassavant ascribe the group to Raphael. In 1768 the original passed into the possession of Mr. de Breteuil at Rome, but had since been lost sight of, and was supposed to be lost. Mr. Guedeonoff, the director of the Hermitage, who has been investigating the history of the group, has at last found the original inventory of the purchase by Catherine the Second, to which the group in every way corresponds, and there seems now no doubt that this is the original.

A CONSPICUOUS position is occupied in the *Germania*, of the 17th of October, by a letter from a Protestant, who avers that if a man has any pretensions to being a Christian in these days, and upholds Christian opinion, he has no other resource than to write in Catholic journals, when he writes to express those opinions publicly. "If," he adds, "a believing Protestant wishes to express his opinion, and lift his voice against the high-handed, arbitrary proceedings toward Catholics—out of common fairness—he can not hope that a Protestant paper will insert his article or letter, because they are 'Liberal,' and so on their knees before the Imperial Chancellor, who was once their bugbear and horror. What remains, then, for him, but to send his contribution to a Catholic paper, *i. e.*, not an exclusively religious paper, but one edited by a Catholic, written for by Catholics, and devoted to the Church, whatever its political colors may be; and this last is never revolutionary." We wish we could give the whole.—*London Tablet*.

A TRADE-UNION DECISION.—A decision arrived at recently in the Sheriff Court Forfar, Scotland, will, if acted on elsewhere, throw a liability on trade unions which they have hitherto escaped. Certain shoemakers

in Forfar having been on a strike, when the strike was concluded compelled the employers of another shoemaker, named Leslie, to dismiss him from a "union shop," on the ground that he was not, like themselves, a member of the Forfar Union of Shoemakers. Leslie, who had remained at work while the others were on a strike, was accordingly dismissed, and brought an action against the trade unionists, claiming damages for having deprived him of his living. In this action he was successful, the Sheriff declaring the case to be one of moral intimidation of masters, and granting Leslie 28s, an allowance of 3s 6d for four weeks, and also his law expenses.

SPIRIT OF THE CATHOLIC PRESS.

REVIEWING an article in the *Catholic World* on the persecution of Catholics in England, the Milwaukee *Vindicator* remarks that however the Church may be persecuted at present, it is not as bad as the past, and that the future can not be worse. We quote:

In this our age, when the world and the power thereof have arisen against the Church of Christ, madly assailing the sacred foundation on which she rests, when the waves of passion, malice, falsehood and pride dash over her ramparts and sweep away those who have no firm foothold thereon; when the bark is apparently at the mercy of the furious ocean, and the master asleep, it is not strange that the faint-hearted should lose courage, and that the dark shadow of despair should enshroud them in its misty folds. It is only he who stands upon the rock, but has no firm hold thereon, that need fear destruction; he who is anchored thereto by Faith, calmly buffets the storm, conscious of its impotency to overwhelm him or detach him from the place of safety.

At this time the Church is enduring persecution, from its centre to its remotest extremities. There is not a single government in Europe that is not antagonistic to her welfare and progress. The civilized and uncivilized, the heathen, barbarian, infidel and self-styled Christian have joined hands and assail her with remorseless fury. The Chinese Barbarian assassinate her ministers, while the enlightened savages of Prussia and Italy content themselves with expelling them from their homes and stealing the goods and property devoted by them to God.

The Catholic who looks for the speedy termination of these things is foolishly presumptuous; for, to all human appearances, even the beginning of the persecution is not yet. One thing, however is certain, that, let the future be what it may, it can be no worse than the past. The present, or coming persecutors can not exceed their predecessors in cruelty or finished ingenuity. To show that the measures now in use, and others likely soon to follow, are, and will be, impotent to effect their object, we have only to turn to the record of similar attempts in the past, and witness how ignobly they failed.

The *Metropolitan Record* has the following on the "Troubles of Victor Emmanuel." May they never grow lighter until he recognizes the enormity of his acts:

The Kingdom of Italy is, in the jargon of the day, "an accomplished fact," and Rome is its capital. Sardinian soldiery tread the streets of the Eternal City, Piedmontese statesmen make its laws, and a Savoyard King reigns over it. Consequently, Rome is free, independent, and mistress of her own destinies; and her people, relieved of the responsibility of governing themselves, are free indeed. United, independent, and self-governing, Italy takes her place among the nations, and her King settles down in quiet trust among his people.

Such is the picture drawn by the liberal papers; such is the story reiterated from week to week. But now and again there leak out facts that do not fit in well with the general tenor of these highly-colored articles. Victor Emmanuel has never taken up his abode in Rome. He fears to dwell among the people he has liberated; he takes no pleasure in the city which he broke through every law, human and divine, to gain. "The curse of Rome" is on him, and he fears to sleep inside its walls. Brigid though he be, he has a conscience; and day by day the Papal excommunication weighs more heavily on it. It is said, moreover, that "the logic in his pulse decays," and that he fears another attack of apoplexy is impending—which, perhaps, accounts for his strenuous efforts of late to secure an interview with the Holy Father; efforts which were unavailing. As soon as he is prepared to make his submission to the Church the Holy Father will see him, but not till then. Day by day he grows more unpopular; day by day he becomes more gloomy. "The excommunication," says the correspondent of a secular paper, "is written in every line of his face." His health will not permit him to stay in Rome; the Princess Margaret can not breathe the Roman air with safety; other members of the family suffer inconvenience from it—and so the King and royal family are expelled from the capital by hygienic laws, by laws which they can not evade, and which they will disregard at their own peril.

The duty of parents may be an old theme, but many may profit by reading the following, from our worthy collaborer, the *Albany Reflector*:

The well-being of the child, the welfare of our country, and of the Church of God, demand the most earnest consideration of every parent to the proper training of the minds of the young. For, in almost every case, the life of man is governed in after years by the teachings of the parents in his early years. Yet, strange as it may seem, thousands of Catholics, in their eager pursuit of the wealth and honors of the world, seem to forget to pay the attention they ought to the formation and education of the minds of their children. They seem often to forget that their tender minds are being impressed with ideas and characters that can never, when once assumed, be changed. They seem to forget that if they neglect, then, to properly train and bend that young mind to the path of right and piety, it, in all human probability

never can be brought back to Christian purity. They seem, in the hurry of active life, to forget that the happiness of that child, here and hereafter, and his consolation or sorrow to his parents in old age, will depend on the character which he formed in youth. Yet, there is no Catholic parent who does not, in his moments of serious reflection, prefer that his son should, upon his entrance on the career of manhood's years, possess a character for integrity and Christian worth, guided by conscience and our Holy Religion, in preference to everything else. For then he will not yield to the temptations that he meets, which will, if not resisted, be his ruin, but will be a good son, a good citizen, and a good man; and it is better to be a good man than a great man.

There are two things that alone can insure you that your child will follow, in his mature years, the path of wisdom—"whose ways are pleasantness, and whose paths are peace"—and will fulfill his duties to man and God faithfully. Those two things are, proper parental training and a Christian education—we do not mean that education obtained in the Christian school alone, but that education which the child must obtain from the parents themselves—from their example and daily conduct. Let the child see in the every act of the parent, in all the walks of life, in business and dealings with all, at home and abroad, that conscience and duty to God are the great and only safe guides, and he who would trifle with conscience, or hesitates between right and wrong, will find that "the way of the transgressor is hard," and that sin is death to happiness. In this age, when there is a disposition among the American people to concentrate all children into schools where no religion is taught; and in these times, when skepticism has taken a strong hold upon a portion of the American people, who do not believe that it is "the fool who hath said in his heart there is no God," it becomes Catholic parents to use their utmost efforts daily, to impress deeply upon the minds of those little ones whom God has put in their keeping, thorough knowledge of our Holy Religion. In our large cities, examples of sons of good Catholics, who have broken the hearts of their parents by their utter neglect of their religion, and their disgraceful lives, that followed the abandonment of the duties of our Holy Religion, are seen by us every day.

Let every Catholic parent beware that he neglect not his duty in the Christian education of his children, lest, in his old age, they be to him a curse, instead of a blessing, and to their country a shame, and to their religion a scandal.

OUR very excellent contemporary, the *Baltimore Mirror*, does not exactly relish the manner in which certain papers mixed religion and politics during the late canvass. Concerning the action of the *N. Y. Times*, it remarks:

But during the Presidential campaign that paper inaugurated the era of slander. No character so pure that it would not assail it; no name so unsullied that it would not try to smirch it. The purlieus of infamy were ransacked, and their ordure gathered up and scattered promiscuously over the columns of the *Times*. We often felt like holding our nose when we saw it. With a subtlety far greater than *Harper's Weekly*, it preached Know-Nothingism, and issued hundreds of thousands of tickets with a derisive figure of the Cross of Calvary on them, and called them Kirman tickets. These were sent to Republicans and Protestants. It just hinted a suspicion that the Empire State would be in the hands of the priests if Kirman was made Governor, and elsewhere in its columns adroitly deprecated the introduction of religious prejudices into politics. Pursuing the Janusface policy toward the Catholic Church with deliberate uniformity throughout the canvass, it did more to revive the Know-Nothing spirit than all other papers combined. The Irish and Germans were indispensable as voters, and hence the trick that was played on them by the *New York Times*. Since the election it again stands forth confessed in its true character, and every Catholic and every Irishman may behold the English colors flying aggressively at the mast-head.

In calling attention to the malignity of the *Times*, and the tactics of the unprincipled English cut-purses and dirt-throwers who conduct it, we would not screen others of both political parties who offended sometimes as grossly and with more perverted ability than the Englishmen possess in the same indecent line. 'Tis this disreputable tribe which sometimes makes us half despair of the country, and almost exclaim with the poet,

Oh, for a man with head, heart, hand,
Like one of the simple great ones gone,
For ever and ever by:
A still, strong man in a blatant land,
Aristocrat, Autocrat, Democrat,
What care I?
One that can act, and dare not lie!

THE *Louisville Advocate* has some pertinent remarks concerning Republicanism in France, which we clip:

If talking and writing about Republicanism and its blessings were really an evidence of an anti-monarchical spirit, no king or emperor would have the ghost of a chance of setting up a throne in France. Since the fall of Napoleon the French newspapers and politicians have bestowed more praise upon their baby-Republic than we have spent upon our glorious institutions during a century. Still, matters in France do not go on quite as merrily as a marriage-bell. There are the wily Bonapartists, the noisy adherents of the "citizen king's" descendants, and the unwieldy old-line Legitimists—all threatening death to the young Republic. M. Thiers vainly admonishes all to keep "hands off," and remain quiet, and leave the nursing to his tender care. But nobody heeds the admonition. Some kick and others caress the poor little thing so much that it will probably go, before long, the way of many other babies—to an early grave.

A republican form of government can never last in France unless the national character be almost entirely changed. The French people are too precise and too restless and hot-blooded to look upon the ballot-box as the remedy against the abuses of the party in power. To heal the wounds of the State, the Frenchman appeals to arms and kills when he attempts to cure.

Such a thing even as a thoroughly organized party keeping within the limits of the constitution is, if not unknown, at least impossible in France. The men who hold the winning cards have every thing their own way. To treat and watch them as mere public servants is factious; to oppose and peacefully thwart their measures is treason. At the present moment, in spite of all the fuss about republicanism, there is no more individual liberty in France than there was in the days of the Third Napoleon. M. Thiers is just as ready to suppress an opposition journal or prohibit a public meeting, or silence a speaker who dissents from him, as was the late Emperor. The name of the government and the men at its head are changed. The substance of the old regime still remains. If M. Thiers believes that the French people demand a republic, why does he keep such a strong check on that "raving madman," Gambetta? Why does he order the most stupid member of Napoleon's family to be collared and marched out of France? Why does he fear and tremble at the machinations of the royalists? If the Republic can't stand such shocks, it is not worth having.

Besides the strong anti-republican character of the French people, there is a large standing army in France which is not a whit more favorable to civil liberty than standing armies in other countries. Its existence gives a material strength to the menin power, which enables them to resist all the moral force that may be brought to bear upon them. A large army is a perpetual menace to the liberties of a people. This is doubly true when applied to France. A Frenchman thrives on "military glory," and is ever ready to follow the bold adventurer who holds up the glittering bauble to his admiration. The sooner, then, the French Republic dies, the better. We do not say this through hostility to republican institutions. We love and cherish them, and would willingly give our life to preserve them in our own country. But we do not like to see the noble energies of the French people frittered away and hampered by a system of government for which they are not suited, and in which they naturally have no confidence.

THE *Philadelphia Herald* has the following short editorial on Ireland and the Pope:

Unwavering attachment to the Holy See has always been the brightest glory of Ireland. During fourteen hundred years of varied fortune, the Pope has been to her as the Polar Star to the mariner, guiding her through prosperity and adversity to the proud position she holds to-day of a nation that never lost the Faith.

Ireland alone had the grace and the constancy to resist false religious teachers so effectually that heresy and schism fell powerless within her sacred shores, and no originator of a false creed ever claimed her as his native land.

In all that relates to Ireland this honorable record must be taken into account, and we are not justified in believing that anything like spiritual discord can exist between that country and Rome without the strongest proofs.

Hence, when the *Giornale di Roma* says that the Sovereign Pontiff spoke harshly of the Irish People, we are pretty safe in rejecting the statement as false. The words attributed by that paper to the Pope are as follows:

"The Irish only obey the Holy See when they can turn its instructions to good account, and willingly disobey it rather than sacrifice their passions." Every Irishman knows how untrue that sentiment is and how inconsistent would be its utterance with the wisdom and prudence of the venerable Pius IX.

AFTER quoting the passage of scripture "Born of the Virgin Mary," the *Philadelphia Standard* makes some good points on the immaculate conception dogma, from which we extract the following:

It is difficult to conceive that there are those who daily repeat this clause of the Apostle's Creed, with a conscious sense of its meaning and yet deny and deride the Immaculate Conception of the Blessed Mother of our Lord. They are willing, with us, in these words, to confess their faith in the humanity of our adorable Redeemer, but with this their belief appears to stop. It seems to comprehend the meaning of the first word "born," and then satisfied to pass by the succeeding ones, as though totally insignificant and unimportant. It seems to content itself with the bare fact that our Lord was "born" into the world, and to consider of no particular account whence He derived His humanity, or what manner of woman His mother was.

But the expression, "Born of the Virgin Mary," embraces a far deeper meaning, and demands a more comprehensive faith. It calls upon us to have faith in our Lord's humanity, not as proceeding from a fortuitous maternity, but from one who was especially designed, qualified and fitted for that office. It calls upon us to have faith in the humanity of our Lord as being a true and perfect humanity, not as a mere accident of human birth, but as intimately connected with the purity and virginity of His mother. And finally, it calls upon us to believe that only because of her purity and virginity was the office of maternity conferred upon the blessed Mary. Grasping, thus, the meaning embraced in the first word of this article of the Creed, our faith reaches over to its last, and unites their meanings all together in one full embrace, with the heartfelt conviction that had—which is an utter impossibility—our Lord been born of other than Mary, or of Mary less virgin than she was, His humanity would have been of no avail for our salvation. We feel that, whilst it was alone owing to the transcendent love of God that He sent His Son into the world to deliver us, it was Mary alone, and because of her purity, that the possibility of His doing so existed. God does nothing fortuitously. All His actions are the result of His beneficent wisdom and will. And if, for the salvation of man, His wisdom considered it necessary that His Son should enter humanity through the ordinary process of birth, it was equally necessary that His mother should be Mary and that she should be a Virgin.

And in what respect a virgin? Shall we apply the term to the mother of our Lord in its common acceptance, and understand thereby merely that she was a maiden, unmarried, blameless in life and conduct, like those she daily mingled with, and whom we meet with at the present day? Then, indeed, was

she but an ordinary being, such as existed centuries before her day, and there is no reason why she should have been especially chosen to become the mother of her God. Why, in such case, was the coming of our Lord delayed so long? Why was the office of His maternity not conferred upon some other one of the daughters of Israel, who, as eagerly as Mary, desired His presence? Why were not their sorrowing hearts lighted up with joy? It was because the fullness of time had not arrived; the body of the promised one had not been prepared; the blessed Mary had not been born.

Virginity in essence is purity—a purity which embraces the whole being of man—his mind, his soul, all his affections and powers. It is not simply their product. It is a virtue sprung from Divinity itself. It is ever the product of itself, and where it is wanting no amount of care or foresight can ever produce it. In humanity it is wanting. Its waters have all flowed from an impure fountain, and are all discolored with its impurities. Its generations have been “shaped in iniquity,” and in sin were they conceived. The purity of their existence was contaminated before they drew the breath of life. They are but the fruit of the evil tree. The race to which they belong is impure, and being inseparably and intimately attached to it and dependent upon it, whatever purity of life and conduct they may be able to reach, its impurities adhere to them. Thus there is a limitation, which, unless removed, prevents the attainment of absolute purity by man. His personal purity may be great, but his generic impurity is likewise great, and continually blots and stains the former. The purity of humanity is thus at best but a soiled purity—a contaminated virginity. The veriest saint must confess that he bears about him the stains of an impure origin, and, however pure and holy he may appear to men, when he looks upon himself he is filled with loathing and disgust.

Was such the purity in which the virginity of the blessed Mother consisted? If so, in what was she superior to others? The ground of her being was equally as impure as theirs, and what reason is there that the holy maternity should have been conferred upon her rather than upon them?

RECORD OF GERMAN PERSECUTION.

DR. BAUERBAND AND BISHOP OF ROTTENBURG.

DR. BAUERBAND, to whom, in common with several others, Bishop Hefe addressed the letter which has been so much discussed, has published in the *Bonn Gazette* the following declaration, of which we give the essential points in a literal translation:

Bonn, 19th October, 1872.

I request the editor of the *Bonn Gazette*, . . . in order to prevent the misconceptions to which the publication, in the *Aix-la-Chapelle Gazette*, of a letter of the Bishop of Rottenburg, may have given rise, kindly to insert the following declaration, or any part, in the *Bonn Gazette*:

1. That I never was President of a Society of so-called Old Catholics, and have, ever since May of 1871, avoided every association with the leaders of the anti-Infallibilist agitation;
2. That the questions asked of the Bishop of Rottenburg, and many others of the German Bishops, . . . were signed by me first, not as the President of a so-called Committee, but simply because the signatures followed the alphabetical order;
3. That the answers which followed, in particular that of his lordship, the Bishop of Rottenburg, . . . could not have been otherwise than circulated among the persons who signed the letters to which the Bishop's was an answer; . . . but, of course, this was done after a promise of observing the strictest direction had been given and received.
4. That the publication of the letter in question, (that of the Bishop of Rottenburg) against the express understanding on the subject, without the permission of his lordship, and to my very most profound regret, was neither my doing nor that of any of those who, with me, signed the previous letter of the 4th of November, 1870.

BAUERBAND.

We have translated this more fully than we might otherwise have done, because we thought it simple justice to Dr. Bauerband to let all those English readers who may have seen the Bishop's letter, which was translated in last week's *Tablet*, know that Dr. Bauerband had no hand in the publication of a private and confidential communication, and that he has expressed, in the strongest terms, his regret at such a thing having happened.

GOVERNMENT INTERFERENCE WITH THE COLLECTION OF PETER'S PENCE IN CATHOLIC SCHOOLS.

The Silesian *Volkszeitung* publishes, on the 23d of October, a communication from the highest Government official in Breslau, to the authorities at Oppeln, (Silesia) to the effect, that “the Government was informed that collections for Peter's Pence had been usually made in many of the Catholic girls' schools in the province, by the teachers or schoolmistress.” The Government wished—this is the substance of the rest of the communication, abstracting the interminable German official circumlocutions—to know whether this was the case, in the district of Oppeln, in the experience of the authorities, “with a view to the essential regulation which it might be necessary to make on the subject.” The whole, signed by Count Poninski, (we can not refuse ourselves the satisfaction of letting the world know what august hands are willing to do its dirty work for it) who represents Government in Silesia, in fact, is a kind of (paid) Lord-Lieutenant.

The *Germania*, which also inserts this touching instance of Government's interests in its subjects' proceedings, very pertinently asks why, if such collections made unofficially are objectionable, the Protestant scholars should be officially ordered in their schools to con-

tribute to the “Gustav-Adolf-Verein?” which is founded and maintained among German Protestants on exactly the same principle as the Peter's Pence among Catholics.

A STRONG MEASURE.

The *Westfälischer Merkur* contains the following astounding announcement, of which we give the pith: On the evening of the 21st of October, the head of the police in Münster, “Ober-Bürgermeister” Offenberger, received a letter from the Government in Berlin, to be read to the assembled civil and municipal authorities, who, being at that moment sitting in Council in the Town Hall, were able to satisfy themselves, by ocular inspection of the document, that it was not a hoax. It ran to the effect that the head of the police was “instantly to institute inquiries, and to report at Berlin, which of the civil servants of the State, and which of the civil authorities or employes, and, in general, who out of all those persons in office had taken part in the ovation given to the Jesuits on their departure.” We English can only pray fervently: “From civil liberty, as understood now in Prussia—*Libera nos, Domine*.”

LES JOURS SE SUIVENT ET NE SE RESSEMBLENT PAS.

On the 22d of last July, by a special Cabinet order, emanating directly from the Emperor of Germany—the Order of the Iron Crown of the third class, with a special clasp, was conferred on Freiherr (Baron) von Schorlemer-Alst; some time previously, the same royal hand had conferred on the same loyal subject, “as an acknowledgment of his dutiful and loyal conduct during the war of 1870-71,” the war medal for non-combatants. A few days back, the same “loyal and dutiful” subject was brought into Court, by order of Government, on a charge of high treason, of which crime he was supposed to be guilty, in consequence of a speech made by him at a public meeting of Catholics, in which he expressed deep regret at the late anti-Catholic measures.

A BERLIN LIBERAL PAPER ON THE PRESENT STATE OF THINGS.

The Berlin *Volkszeitung*, which is the most “Liberal” of all “Liberal” papers, has proved that it has some glimmering notion of true liberty by publishing a leading article, which begins as follows:

A SADDENING SIGHT.—It is a truly saddening experience, that every time that Liberalism has had a free field opened for itself by many hard combats on the part of its followers, it should be instantly seized with the desire to exercise its power and assure its supremacy, by means of the self-same principles which it has till then fought against and denied.

Then follows a long history of the new regulations for Protestant schools, which are sufficiently arbitrary, but which do not concern us at present. Then the Liberal organ goes on to say that it grieves us that, because Liberals are in power, they should, therefore, be willing, nay, anxious to put every thing into the hands of the State, and that this is a “diseased form of Liberalism.” “Thus,” continues the Liberal paper, “we see that Liberals only resist the omnipotence of the State so long as their opponents are at the helm; but that they wish to claim exactly the same omnipotence for the State, whenever they have merely the smallest hope of being themselves the rulers.”

Then follows a paragraph which concerns the details of the law for Protestants; and the Berlin *Volkszeitung* is greatly indignant at the late laws on education being set aside, and their place supplied by a royal decree; which, as it says, is calling upon arbitrary power to supply the want of the laws on education which have been promised for the last quarter of a century. “And,” it adds, “the Liberals are delighted, even before the tenor of the promised decree is made public, because it enables them to pass a condemnation on free education,” i. e. education with which the State does not interfere. “They say free schools are dangerous, because the Jesuits might misuse them. Enlightenment must only proceed from the State, in which case they—the Liberals—will be victorious! . . . And then they say to the Church and to the people: Do not worry us about your principle of free education, we will provide you with all necessary liberties . . . through the State! Yes, it is indeed a sight to sadden any man.”

When even “advanced Liberal” papers use such language as this, it is high time for Catholic Bishops and the Catholic people to protest in their turn: for, as the *Germania* observes, the whole of the present system of persecution against Catholics “is founded on the principles here set forth as being those of the German Liberals” by one of their own organs.

CATHOLIC INSPECTORS OF SCHOOLS.

At Ellbing, the civil authorities have published a sharp reprimand to the school-inspector and assistant parish priest, because he has not inducted the newly-appointed schoolmaster into his office: the fact being, as is well known to the authorities, that the master in question, by name Tolldorf, before being named by them to the vacant mastership, had been obliged to bind himself, before

the civil authorities, not to submit to the decrees of the Ecumenical Council of the Vatican. In case of continued refusal, on the part of the head inspector, to put Tolldorf in possession, the authorities announce, in the same letter, that they shall petition the Central Government to appoint another inspector for the Catholic schools. The *Germania* of the 23d of October gives this, as we do, without further comment. It needs none.

RESIGNATION OF ANTON.

Herr Aloys Anton has sent in, to the Minister of Public Worship, his definitive resignation of the post of “Old-Catholic parish priest.” After the trial, which we mentioned last week, he found that his position was no longer tenable, his character—such as it was—having been utterly ruined by the scandalous *exposé* which took place. Even he saw and felt this, and “therefore,” says the Vienna correspondent of the Cologne *Volkszeitung*, “he sent in his ‘voluntary’ resignation.”

BISHOP OF ERMELAND AND DR. FALK.

The Bishop is not only a “hard,” but a “quick hitter.” He has sent the copy of a letter to all the Catholic papers, the original of which is addressed and has been received by Dr. Falk. In this letter, which our want of space will not permit us to give, the Bishop notifies to the Minister of Public Worship, that he (the Bishop) denies the right of Government to deprive him of the temporalities, and he does so, (1) On the strength of the constitutional charter of December 5th, 1848, Article 15. (2) On that of the explanation on this very point, given *ex-officio*, by the Minister of Public Worship, Von Ladenberg, December 15th, 1848; Art. 1, Sec. 12. (3) Lastly, in virtue of a special “Cabinet order” of November 1st, 1772, concerning the diocese of Ermeland. We wish our space allowed of the reproduction of the whole letter, which the Cultus Minister, Dr. Falk, has wisely not answered, for the most evident and simple of reasons, namely, that the falsehoods which might answer Dr. Krementz would require some time to concoct, and the truth, if told, would triumphantly justify him. The *Demokratische Zeitung*, the leading Radical paper of Berlin, has a strong and striking article, in which it expresses its opinion that Bishop Krementz's case is unassailable.

JESUITS' HOUSE AND MISSION AT MARIENTHAL (NASSAU) ABANDONED.

The Jesuit Fathers have definitively left Marienthal, and are dispersed over the world. The Superior pleaded hard for the two Fathers who filled the office of parish-priest and vicar, but in vain, and the population must do as they can.

BORNHOFEN ON THE RHINE.

The Redemptorist Fathers have received notice to quit, but not immediately, on account of the difficulty of supplying their place. They have, however, just been obliged to send away all the priests who had come there for a retreat. Crowds of ecclesiastics, from the whole Rhine country, had, this year, come to the annual retreat, thinking that it might be long before they enjoyed such a privilege again; but the Father Superior did not venture to allow the retreat to be preached, and, with deep grief, requested the priests to leave the convent, as they might, and probably would, otherwise be annoyed themselves, and cause the instant execution of the sentence which hangs over the Fathers.

BISHOP OF LAIBACH.

It is not correct to state, as so many of the Liberal German papers have done, that the Bishop of Laibach has resigned “under pressure” from Rome, and because of his opposition to the decree of the Vatican Council. The decrees have been proclaimed every-where in his diocese, and he positively denies that he ever was a member of the anti-infallibilist party, and that he was one of those German Bishops who doubted the “opportune-ness” of the definition. The fact is, that he is exceedingly old, and very infirm, and that four or five years ago he sought leave from Rome to resign his episcopal charge. The Court of Rome gave him no definitive answer till this year, when he renewed his request more pressing, giving the above reasons for it, and it was at once granted. The rest is a pure fiction.

CATHOLIC MEETINGS IN THE RHINE COUNTRY.

There are so many of these, all springing from the great “Catholic Union,” established at Mainz, that it would be hopeless to attempt to enumerate the places where they have been held. But in this one last week we have counted no fewer than two hundred such meetings—of those reported in the newspapers—and at none of these has there been less than three thousand, and oftener four thousand people, all of whom have become members of the “Catholic Union.” High and low, rich and poor, nobles and *bourgeois*, are all equally represented. It is really a great lesson to Catholics all over Europe, as to the power of our small mustard-seed of truth, to grow and prosper; the German Catholics have

learnt their lesson well, and are putting it in practice most vigorously.

We must reserve for another week, comment on the Bill for the new civil organization of the country, (*Kreis-Ordnung*) which is creating, and is likely to create, many difficulties for the Government.

PHYSICAL VALUE OF PRAYER.

AFTER seeing our review on Professor TYNDALL'S article on the physical value of prayer, a friend of ours sends us the following, cut from an old number of the Philadelphia *Standard*:

OFFICIAL.

The Rev. Clergy are requested to add the prayer, "Addendum pluviam," whenever permitted by the Rubric, for one month from date. By order of the

† RT. REV. BISHOP.

AUG. J. McCONOMY, Secretary.
Philadelphia, May 15, 1872.

"ORATE CŒLI DESUPER."

We publish, in our issue of to-day, the request of the Rt. Rev. Bishop, addressed to the Rev. Clergy of the Diocese, to pray for the rain so much needed to insure the successful growth of the coming crops. We publish also the following translation of the prayers said in the Mass, in order that all may, in the words of the Church, pray for the same intention: "Ask and you shall receive."

PRAYER.—O God! in whom we live, move, and have our being, send us necessary rain; that, sufficiently aided by temporal helps, we may more confidently seek those which are eternal. Through our Lord Jesus Christ, who with Thee, and the Holy Ghost, liveth and reigneth One God, world without end. Amen.

SECRET.—Be pleased, O Lord! with the gifts which we offer; and send us the opportune aid of sufficient rain. Through our Lord Jesus Christ, who with Thee, and the Holy Ghost, liveth and reigneth One God, world without end. Amen.

POST COMMUNION.—Give us, O Lord! salutary rain, and pour forth on the arid face of the earth celestial streams. Through our Lord Jesus Christ, who with Thee, and the Holy Ghost, liveth and reigneth One God, world without end. Amen.

THE RAIN COMES—FIRES EXTINGUISHED.

NEW YORK, May 19.—A Port Jervis special of the 18th inst., received before the rain, says that in Pike County a fire covering a territory seven miles in extent is sweeping over some of the best land in that section. Twelve large steam saw-mills were destroyed, many dwelling-houses, and the lumber camps of Dodge & Meigs, containing seven million feet of lumber, were burned, the inmates of the cabins narrowly escaping with their lives. At Wagonheath, Callon's and Dowling's settlements nothing is left but charred and smoking ruins. Dozens of families were compelled to flee for their lives. A quarter of a million of dollars will not pay the losses in this place. The land of the Blooming Grove Park Association has been swept over, and large numbers of wild game destroyed. In Wayne County, Pa., the fires compelled the suspension of coal transportation over the Delaware and Hudson Canal Company's Railroad, leading from the mines to Honesdale. The lumber villages of Carter and Gould, the former the property of G. Clark, and the latter belonging to James Gilbert, have been almost totally destroyed, only three houses remaining in the two places. Sussex County, N. J., and Sullivan and Delaware counties, N. Y., and Monroe County, Pa., were swept over by forest fires, and the losses are estimated in millions.

SCRANTON, PA., May 19.—The heavy rains of last night and to-day have put out the mountain fires in this section, and afforded to vegetation greatly needed relief. Over two miles of the Pennsylvania Coal Company's railroad was destroyed by the fire. Dodge & Co.'s timber tract, near Tobyhanna, was damaged nearly \$100,000. Other lumber dealers also lost heavily. Ties, props, rails, and other timber required for mine supplies, have largely advanced.

NEW YORK, May 19.—There were quite heavy rains throughout this section of country to-day, and the fires in the vicinity of the Hudson were extinguished. The fears of a drought, which have prevailed for some days, are dissipated. The weather is clear and pleasant.

The rain commenced in the New England States early Sunday morning, and continued during the day. It was greatly needed.

THE corner stone of the new college of the Sacred Heart now being built on Larkin street for the use of the Christian Brothers, will be laid on next Sunday week the Feast of the Immaculate Conception, by His Grace the Most Rev. Archbishop. A sermon will be preached on the occasion by one of the Rev. Clergy of this city.

LECTURE.—Father GIBNEY, of St. Peter's Church, will give a lecture on Sunday, December 8th, at San Jose Mission, in aid of the Church.

TESTING MILK.—An article under this title, in the *Rural New Yorker*, says some interesting facts were brought to light in a cheese factory, during a necessary suspension of cheese making. Instead of cheese they made butter, setting the milk in the cheese vat twelve hours, and then skimming the cream. Twenty pounds of milk made one pound of very nice butter, which sold for forty cents. An estimate is made with butter at this figure, and cheese at 14 1-2 cts. per pound, showing that in the 4,000 pounds of milk per day there was a gain of \$15.62 per day over the value of the cheese for the same time. There is food for thought in this. This was very rich milk, and was set only twelve hours in a temperature of 58 degrees, yet it was far more profitable for

butter than cheese. It will not do to depend on one trial, but it is no new idea that very rich milk is more profitable in butter than in cheese-making. We have long been of the opinion that there are cows properly adapted to each purpose, and that it will pay to know this fact, that they be assigned their places for most profit. With the implements for knowing this there is no reason why it may not be done. In the above estimates twenty pounds of milk are given for one pound of butter at 40 cents, and nine pounds of milk for one pound of cheese at 14 1-2 cents. The profit in butter over cheese was 25 per cent., and that the skimmed milk was worth more than the whey no one will doubt, but it also shows that even whey is a better food for pigs than some suppose.

When cheese factories can be accommodated with cool, running water, it may do well to make arrangements to manufacture butter, when there is more profit in so doing than making cheese. There is abundant evidence that there is a large field for improvement in dairy management.

It is worthy of our notice that this milk was set only 12 hours before skimming, and in a cheese vat, where it was probably several inches deep, and yet the yield of butter was large from the amount of milk. The influence of the water which flowed around the vat was the great secret of success, in our opinion, and it is an admonition to our butter-makers to improve every opportunity to do the same where they can, and there is no doubt our dairymen might find many such places where little thought of. For instance, a man having a well of cool water might make it available for such a purpose by pumping the cold water from it with wind or other cheap power, and causing it to flow along suitable tables where the milk stands. Another thing we would call attention to is, who can tell whether there is economy or loss in setting milk for cream, to put it all in one large pan or vat, or set it in four or six-quart dishes or pans? No one will deny, if equally good results can be obtained in the large vat, that it would be economy to use it. We need not pursue this train of thought farther at this time. It is only opening the subject for our practical men engaged in dairying, to awaken in them a spirit of advancement and improvement. We hope they will lead to some well-tried experiments, which is the only true way to arrive at the truth.

CONVERTS TO THE CATHOLIC CHURCH.

THE following long list of distinguished converts to the Catholic Church within a few years, has appeared in the *Cork Examiner*:

The Marquis of Bute (Stewart).
The Earl of Orford (Walpole); Gainsborough (Nol); Denbigh (Fielding); Dunraven (Quinn); Granard (Forbes); Pembroke (Herbert); Buchan (Stewart).
Lord Louth (Plunket).

Viscount Norreys (Bertie).
Eldest son of the Earl of Abingdon, and son-in-law of Colonel Townley, of Townley Hall, Lancashire.
Lord Huntingtower, (Tollemache) eldest son of the Earl of Dysart, and son-in-law of the late Sir Joseph Burke, Bart., Glensk Castle, County Galway.

Lord Nigel Kennedy.
Lord Gilbert Kennedy, son of the Marquis of Ailsa.
Lord Henry Kerr, son of the Marquis of Lothian.
Lord Charles Thynne, brother of the Duchess of Buccleuch and the late Marquis of Bath, father of the Viscountess Castlerosse, and son-in-law of the late Dr. Bagot, Bishop of Bath and Wells, formerly a clergyman.

Sir George Bowyer, Bart.
Sir W. R. Codrington, Bart.
Sir John Sutton, Bart.
Sir Vere de Vere, Bart.
Sir Paul W. Molesworth, Bart.
Sir J. Hungerford Pollen, Bart.
Sir John Simeon, Bart., M. P.
Sir Charles Compton Domville, Bart., son-in-law to the Earl of Howth.

Hon. Colin Lindsay, brother of the Earl of Balcarres.
Hon. and Rev. W. Towry Law, brother of the Earl of Ellenborough. His eldest son is a priest of the Oratory, Brompton, London.

Hon. and Rev. Monsignor Talbot, domestic chaplain to his Holiness Pope Pius IX, and brother of Lord Talbot de Malahide, at one time a rector in Somerset.

The Hon. and Rev. Gilbert Chetwynd Talbot, brother of the late Earl of Shrewsbury and Talbot, now a priest in London.

The late Hon. and Rev. George Spencer, Passionist Father, and founder of the community of that Order, Harold's Cross, near Dublin; was uncle of his Excellency Earl Spencer, Lord Lieutenant of Ireland.

The late Hon. and Rev. Reginald Pakenham, also a Passionist Father, and who died at Harold's Cross; was formerly an officer in the Guards; was a brother of the Earl of Longford, and nephew of the Duchess of Wellington and the late Dean of St. Patrick's.

The late Duchess of Kent, mother of Queen Victoria.
The late Duke of Leeds.

The Duchess who resides at Hornsby Castle, near Leeds, is a munificent patron of Catholic charities in the north of England.

The Duchess of Hamilton, daughter of the Grand Duke of Baden.

The Ladies Acheson, daughters of the Earl of Gosford.

The Lady Herbert of Lea, mother of the Earl of Pembroke.

Miss Gladstone, sister of the Prime Minister, Right Hon. W. E. Gladstone.

Miss Stanley, sister of the Dean of Westminster, and daughter of the late Bishop of Norwich.

Lady Anna Maria Monsell, sister to the late Earl of Dunraven, and first wife of the Postmaster-General, Mr. Monsell.

Mr. W. B. Turnbull.

Rear-Admiral Sir Lucius Curtis.

Mr. Charles Wentworth Cavandish, son of the Hon. General Cavandish, married to the only daughter of the Right Hon. Sir Alexander Cockburn, Lord Chief Justice of England.

Mr. R. J. Hope Scott, the eminent Parliamentary Q. C., grandson of the Earl of Hopetoun, and inheritor of Abbotsford, in the right of his first wife, the grand-daughter of Sir Walter Scott, and daughter of Mr. Lockhart, the well-known editor of the *Quarterly Review*. Mr. Hope Scott married, secondly, the Lady Victoria Howard, eldest daughter of the late Duke of Norfolk.

Mr. C. R. Scott Murray, formerly M. P. for Bucks, son-in-law of Lord Lovat.

The Right Hon. Colonel Monsell, M. P., Postmaster-General.

Mr. Aubrey de Vere, the eminent poet and prose writer. Honorary Professor of Social Science in the Catholic University of Ireland.

Mr. F. R. Webb-Prosser, formerly M. P. for Herefordshire, son-in-law of Earl Somers.

Mr. E. J. Hutchins, ex-M. P.

Count de la Field, brother-in-law of the Earl of Limerick.

The late Mr. Francis McNamara Calcutt, M. P.

Admiral Manners.

Mr. Thomas Chisholm Anstey, ex-M. P.

Col. Grainsford, son-in-law of the Earl of Howth.

Mr. Stephen E. De Vere, ex-M. P. for the county Limerick.

Mr. A. G. Fullerton, brother-in-law of Earl Granville.

The late Archdeacon Wilberforce, brother to the Bishop of Oxford; died in Rome a few years ago, while preparing for holy orders in the College of the Propaganda.

The Rev. W. H. Wilberforce, brother to the Bishop of Oxford.

The late Rev. F. W. Faber, D. D.

The Rev. Richard Gell MacMullen, D. D.

The Rev. Dr. Marshall.

The Rev. William Lockhart, A. M.

The Rev. Frederick Oakley, A. M.

The Rev. W. G. Ward, A. M.

The Rev. John Henry Newman, D. D., of whom Earl Russell remarked, some years ago, in the House of Commons: "Foremost among English divines for learning, and whose loss to the Church of England we all deeply deplore."

The Most Rev. Henry Edward Manning, D. D., Archbishop of Westminster and Catholic Primate of England, formerly Archdeacon of Chichester; was married to a daughter of the Rev. John Sargent, and sister to the wife of the Bishop of Oxford. His reputation for learning and wisdom, the spotless purity of his life, his marvelous eloquence and attractive address, have combined in giving him a power and influence to draw the thoughtful and refined classes of English Protestant Society within the pale of the Catholic Church, which no man has ever before enjoyed.

The Rev. William Henry Anderdon, D. D.

The Duchess of Norfolk, daughter of the late Admiral Lord Lyons.

The Dowager Marchioness of Lothian, sister of the late Earl of Shrewsbury and Talbot.

The Dowager Duchess of Argyll.

The Marchioness of Londonderry, eldest daughter of the Earl of Roden, and mother of Viscount Powerscourt.

The Dowager Marchioness of Queensbury; claims descent from the dauntless Red Hugh, through her mother, a daughter of Sir Hugh O'Donnell, the head of the ancient and princely sept of the name in the County Mayo.

The Dowager Countess of Clare has built a church, convent and schools, at her sole expense, in the Isle of Wight. Is widow of John Fitzgibbon, second Earl of Clare, of whom Lord Byron wrote: "As to friendship, it is a propensity in which my genius is very limited. I do not know the male human being, except Lord Clare, the friend of my infancy, for whom I feel any thing that deserves the name."

Lady Catharine Petre, daughter of the Earl of Wicklow, married to Mr. Edward Petre, cousin of Lord Petre.
The Dowager Countess Castlestewart, daughter of Dr. Bathurst, Bishop of Norwich.
The late Earl of Castlestewart.
The Countess of Gainsborough, daughter of the Earl of Erroll.
The Countess of Granard.
The Countess of Buchan.
The Countess of Kenmare.
The Countess of Portarlington.
The Lady Holland.
Hon. Lady Simeon.
Lady De Vere.
Miss Bessy Rayner Parkes.
Viscount Bury.
Lady Georgiana Fullerton, sister of Granville.
And at least 200 priests, who were at one time clergymen of the Church of England.

WOOL RISING

UNDER this heading the N. Y. *Tribune* of the 14th instant contains the following: The wool market was exceedingly active yesterday. James Lynch, wool broker, said to a reporter: "The actual amount of wool and woolen goods, reduced to the raw material, destroyed in the Boston fire, will exceed 40,000,000 pounds. The raw wool burned amounts to 7,000,000 pounds domestic, and 8,000,000 foreign. Upon the reception of the first information in regard to the fire, it was believed that the woolen warehouses were free stores; but it has since been ascertained that some of the largest dealers had converted many of their private stores into bonded warehouses. In one of these, the quantity of foreign wool—Australian, New Zealand, and Cape of Good Hope—exceeded 3,000,000 pounds. In the bonded stores on Rowe's wharf it is believed that there were 4,000,000 pounds in addition. All the houses dealing in domestic wool shared the same fate. The Boston market requires a regular stock averaging about 7,000,000 pounds. The amount of wool clipped in the United States in 1871 was 146,000,000 pounds, and the imports of that staple equaled 78,249,089 pounds, giving a total of 224,249,089 pounds. The destruction, therefore, of an equivalent of 40,000,000 pounds equals nearly one-fifth of the entire annual supply. This loss in Boston must, of necessity, be supplied from the Eastern cities. Boston has long been regarded as the principal distributing wool market in this country. Its weekly sales ranged from 1,500,000 to 4,000,000 pounds of wool, and the great mills which this market supplied will be forced to draw from New York. The market is very firm to-day, with an advance upon Saturday's prices of from 5 to 10 per cent. The tightness of money, which all merchants anticipate, will have the effect to check further advance, and perhaps to lower materially the price.

At the establishment of Walter Brown & Co. many interesting facts were obtained. By the Boston fire, as the firm claimed, 3,000,000 pounds of domestic, 3,000,000 pounds of California, and 2,500,000 pounds of foreign wool were destroyed. This was supposed to have been one-eighth of the entire clippings of the United States; but the clipping of this country is from 80,000,000 to 100,000,000 pounds annually. There is scarcely any domestic wool in the market; and the farmers have clung to it in the hope that the price would rise. It has been estimated that from one-third to one-half of the wool is still in the hands of farmers. Mr. Brown said that wool had already advanced about ten per cent. The scarcity of wool in the market has been caused by many heavy transactions that took place previous to the fire, especially in foreign trade. Several heavy purchases have been made since the fire by Canadian buyers, proving that they could not get wool from England more cheaply than from this country. Mr. Brown said that the clipping was inadequate, in spite of the large foreign importations that had been made. If both wool and woolen goods advance in price, manufacturers and dealers will not be embarrassed; but if wool advances and woolens do not, the manufacturers will either have to stop their mills or operate them at a great loss. Eight thousand bales of flannels were consumed at the Boston fire. This has had the effect of raising the price of flannel two cents a yard. Boston was a store-house for the woolen mills of New England, and the fabric was always immediately hurried from the mills to the city for safe keeping. The Boston wool dealers have, without exception, reestablished their business; most of them in formerly unoccupied warehouses in Broad Street.

CULTIVATION OF THE POPPY.

THE poppy, the plant from which opium is produced, has been experimented with very successfully in Southern California and in Arizona. The berries of the plant attain a large size in the sections mentioned, and their sap produces as fine an article of commerce as that furnished by the Turkish and Bengalen provinces, long

recognized as the leading opium-producing places of the world.

The climate and soil of Southern California are analogous to those of the countries where the poppy grows in its greatest perfection. The same characteristics are noticed in this State and in the neighboring Territory of Arizona, as in the portions of Asia where grows the plant from which the opium is made. The same long, dry seasons peculiar to the southern portion of this coast are also noticeable there, and the hills and valleys where the drug is produced in the greatest abundance resembled the apparently barren and unattractive hills of our own country.

There is no question but that the poppy could be grown here in abundance; neither is there a doubt but that the quality of the drug would be fully up to that imported from Asia. It is true that the wholesale drug merchants of San Francisco have attempted to discriminate against the home production, but an analysis of several samples grown at Riverside, in San Bernardino County, and other places in the southern portion of the State, establish the fact that it is equal to the best in the market. The opium of Smyrna commands \$7.50 per pound, and that grown in Southern California should bring fully as much. An acre of poppy yields over forty pounds of opium by bleeding the pods, and eighty pounds by the decoction of the stems and leaves; the former product contains double the quantity of morphia, and of course brings a corresponding price. The market value, during the past twelve years, of the drug has never been less than \$5 per pound, and is not likely to fall to a lower figure for many years.

Several years since, a vigorous effort was made to introduce the poppy into Arizona. A model farm was proposed by the originators of the idea, and it was determined to import experienced men to assist in the business, who were in turn to be assisted by friendly Indians, who were to be employed for that purpose. Like every thing contemplating the advancement of Arizona, it failed. The Apache made his power felt, and the most daring of the company did not care to risk their lives, even though great profit promised to result.—*San Diego Union*.

AN ITALIAN CANARD.

THE following paragraph, which we extract without the alteration of a word, or even of a comma, appeared under the heading of "Latest Intelligence" in the *Times* of Tuesday:

ROME, Oct. 27.—The *Journal de Rome* of this evening announces that Cardinal Cullen's mission was to urge the Pope to take some steps on behalf of the Catholic clergy of Galway, whom he reported as being at present suffering under persecution. The *Journal* adds:

THE POPE AND THE IRISH CLERGY.

The Pope, who always blames the Radical excesses of the laity and the clergy of Ireland, peremptorily rejected Cardinal Cullen's proposal, and told him that he observed with regret that the Irish clergy only obeyed his instructions when they could turn them to good account, but willingly disobeyed them when called upon to sacrifice their passions to the commands of his Holiness.

We can easily comprehend the manufacture of such an absurdity by an agent of the infidel usurpation at Rome, but its reproduction in a paper that calls itself the leading journal of England speaks little for the judgment of its readers. Can a rational person conceive any thing so ridiculously absurd as Cardinal Cullen going to Rome to urge the Pope to take some steps on behalf of the persecuted Catholic clergy of Galway? What possible steps could the Holy Father take in the matter, if the cause assigned did exist? Unfortunately, the British Government are not likely to be induced by the Pope to shape their conduct according to his ideas of right and duty. We need not add that the reported reply of the Holy Father to the alleged application of the Cardinal is an impure invention of the Roman Scribe. And yet the miserable falsehood will be believed by hundreds of thousands of Englishmen and Englishwomen, its palpable absurdity notwithstanding; for it panders to their prejudices, and did it not get currency in the *Times*?—*London Register*.

THE TRUE CONSEQUENCE.

THE *London Register* quotes as follows from a pamphlet by a certain Mr. Nevins, an English Protestant clergyman:

I venture to prophesy that if the Jesuits are finally expelled from Germany, the Revolutionists and Socialists will, before ten years pass away, split up the Empire. The Jesuits are the only men who can keep down Socialism. Turn them out of Europe and the Internationalists will have the field to themselves, and then, ye respectable citizens of England, ye bankers and country gentlemen, ye purse-proud tradesmen—trouble. Confiscation will then come to you—you who gloat over the suppression of the Religious Orders in Rome, of Jesuits in Germany, how will you feel when, having destroyed the men who kept your foe in check, you find a mob of howling infidels, Socialists, and Communists, declaring that all capitalists are the foes of the nation.

However sad the contemplation of such a possibility is, it can not be denied that it is the legitimate consequence of the present policy of Germany. By throwing aside all the principles of a just and liberal government, and persecuting unoffending religious orders, Bismarck and his master open the door to infidelity and Communism, and become what the *Register* calls them, "the active pioneers of socialism."

They assign, of course, political motives for the expulsion of the Jesuits, and disclaim the intention of persecuting them for their religion, but who is there that can not see in it the first aggressive step of the infidel policy, which has proved so disastrous to civil and religious liberty wherever it has been followed. The present revolutionary condition of all Europe is the result of that policy; and the leaders who have been enabled to work so much mischief elsewhere, will, in their own time, know how to cast the torch of anarchy into Germany also. If such a misfortune should happen, Catholics will not be the only sufferers; the arguments which now justify the persecution of religious orders, will be used with equal effect against every man of respectability and character. The Emperor himself may even become as obnoxious as the Jesuits to the Infidel mob.—*Philadelphia Herald*.

SHALL WE MEET AGAIN?

THE following is said to be one of the most brilliant articles written by the lamented George D. Prentice:

The fact of nature is inexorable. There is no appeal or relief from the great law which dooms us to dust. We flourish and fade as the leaves of the forest, and flowers that bloom and wither in a day have no firmer hold upon life than the mightiest monarch that ever shook the world with his footsteps. Generations of men shall appear and disappear as the grass, and the multitude that throng the world to-day, will disappear as the footsteps on the shore. Men seldom think of the approach of death until the shadow falls across their own pathway, hiding from them the faces of loved ones whose living smile was the sunlight of their existence. Death is the antagonist of life, and the cold thought of the tomb is the skeleton of all feasts. We don't want to pass through the dark valley, although its dark passage may lead to paradise; we do not want to lie down in the damp grave, even with princes for bedfellows.

In the beautiful drama of Ion, the hope of immortality, so eloquently uttered by the death-devoted Greek, finds response in every thoughtful soul. When about to yield his young existence as a sacrifice to fate, his Clemantha asks if they should meet again; to which he replies: "I have asked that dreadful question of the hills that look eternal—of the clear streams that flow forever—of the stars among whose fields of azure my raised spirit has walked into glory. All were dumb; but as I gaze upon thy living face, I feel that there is something in the love that mantles through its beauty that can not wholly perish. We shall meet again, Clemantha."—*Prentice*.

EEL RIVER.

A GENTLEMAN just from Eel River informs us that there has been, during the Summer, a large immigration to that country. The population is rapidly changing for the better. They have been plowing there for two weeks, and grass is now two inches high. In the mountains in that section there is but little or no frost. Our informant thinks that the most delicate plants would grow the year round, exposed to the weather. The Government surveying parties have been employed there during the summer. Twenty townships have been surveyed. It is not supposed that the surveys will affect the rights of claimants to mountain stock ranches, not adapted to cultivation, which are now held by arbitrary laws made by the occupants, provided the claimants have it stocked to its full capacity.

From the accounts we have received from reliable sources, of the Eel River region, we believe that it will become the most valuable grazing land in the State. It will be to California what the Bear Grass country has been to Kentucky.

There has been a disposition among our people to sell out and remove to the southern counties; we believe that Mendocino and Humboldt offer better inducements for immigrants. A failure of grass or crops is unknown. The season is earlier by several weeks. The natural grasses are more nutritious and more lasting than those in the south; the plague of grasshoppers, which periodically desolate the Southern coast, are, in this country and those north of us, a thing unknown. We do not deny that there are spots of wonderful fertility in the lower country. They are occupied and are held at enormous prices; like diamonds among stones of paste, these garden-spots dazzle the eye and we fail to see their surroundings. The chief difficulty in the way of the settlement of the country north of us—the want of good roads—is every day being lessened. Mendocino County appropri-

ated last year large sums to improve her highways. Furthermore, it is believed, by those best informed, that the railroad will be extended from Cloverdale to Ukiah as rapidly as the nature of the country will permit. The counties of Mendocino and Humboldt once connected by easy communication with the great centers of trade, are destined to enjoy a prosperity as great and as lasting as any portion of the State of California.—*Sonoma Democrat*.

MANNERS OF THE YOUNG.

MY heart is always drawn to the young people in society who don't know how to deport themselves; for consciousness of awkwardness is a real torture to the sensitive, greater or less in proportion to their love of graceful bearing and polished address. For their comfort I would say, "Be reassured; it is not your fault. Set it down to the fate that has deprived you of early training in this matter."

The other day I heard a friend say to her young son, whom she had taken out with her on the previous evening: "My dear George, how could you stand talking to Mrs. Hunter, in the hall, with your hat on?" Now, if this same mother had never permitted her son to enter her presence without removing his hat, he would not have committed such a breach of etiquette. That is plain. Why, George's hand would have been taken off the hat as if by its own individual instinct.

It takes a long time, apparently, to learn the first principle of teaching the young—*répétition, répétition sans cesse*. If it were sufficient to tell children occasionally how they should behave in society, all might show good breeding who could buy a manual of etiquette. Parents do not expect their sons to understand dancing without instruction and practice, nor their daughters to acquire execution upon the piano without serious training while they are still young; and it is safe to say that no woman can make a salutation with rare grace and ease unless she learns when yet a child. She may do it very well, of course; but the ease of movement imparted to the limbs while they are forming becomes incarnate, so to speak, and can never be lost.

Children should be constantly trained at school and at home in the arts that constitute graceful deportment; how to enter, to leave a room, to bow, to walk, to turn, to sit, to rise, to introduce people to each other, how to behave at table, and under all the ordinary circumstances of society. This is the child's right, and we should no more rob him of it than we should of proper food or clothing.

I know rich and very respectable families in the country who never use their silver forks except when they have visitors. Perhaps this explains why, to-day, in the most elegant and expensive hotels, you see well-dressed people eating with their knives. This is simply shocking in the young or middle-aged. In the old it never should be noticed, for they learned to eat when the most elegant had to use knives for the purpose.

The young may safely distrust the wisdom of those who say, "Keep your heart aright, and you will always behave well enough." Do we not daily have occasion to regret the want of refined manners in those whose characters we thoroughly admire? It would seem, indeed, a greater misfortune than the generous and good should lack social culture than the frivolous and heartless. I heard an estimable lady once say: "There is only one thing that can make the real gentleman or lady, and that is true religion." She said it with great unction, and thought she had uttered profound wisdom. It was, indeed, pure nonsense. The most godly person may appear at your table with dirty nails, or mop his forehead with his napkin. Of course he is utterly ignorant that he is offending; or, being a pious man, the golden rule would lead him to avoid acts when once he knew they were discountenanced. But canons of etiquette are not found in creeds or codes of Christian morals.

Many estimable people at the present day inveigh loudly against affectation in the young, and often very unwisely; for what they call affectation is very generally a laudable effort to please. They are trying to make up for the loss of home-training by practicing hints that they have picked up here and there; and we should not be surprised, since they have no standard to guide them, that they often fail to choose the best models. We should not laugh to see them playing that they are gentlemen or ladies, however, crude and extravagant their interpretation of the rôle; for they will improve in time, and what is now affectation will develop insensibly into true expressions of politeness. Let us be careful how we snub young people with our injunctions to be "natural." It is doubtless very natural for George and Willie to slouch into your presence with their hats on, to speak in a loud, boorish manner, or to use your drawing-room as if it were a gymnasium; but you do them a wrong to permit such naturalness in place of decorous manners, affected though they may be. In all things, the material comes first, and then the spiritual.—*Hearth and Home*.

A WORD AT THE GARDEN GATE.

A MOTHER, on the green hills of Vermont, was holding by the right hand a son, sixteen years old, mad with the love of the sea. And, as he stood by the garden gate one morning, she said:

"Edward, they tell me—for I never saw the ocean—that the great temptation of a seaman's life is drink. Promise me, before you quit your mother's hand, that you will never drink."

And, said he, for he told the story, "I gave the promise, and I went the globe over, to Calcutta, and the Mediterranean, San Francisco, and the Cape of Good Hope, the North Pole and South; I saw them all in forty years—and I never saw a glass filled with sparkling liquor, that my mother's form by the gate did not rise up before me, and to-day I'm innocent of the taste of liquor."

Was not that sweet evidence of the power of a single word? Yet that is not half. "For" said he, "yesterday there came into my counting-room a man of forty years."

"Do you know me?"

"No."

"Well," said he, "I was once brought drunk in your presence, on shipboard; you were a passenger; they kicked me aside; you took me to your birth, and kept me there until I had slept off the intoxication; you then asked me if I had a mother. I told you I had never known a word from her lips. You told me of yours, and the garden gate, and to-day I am master of one of the finest ships in New York, and I came to ask you to come and see me."

How far the little candle throws its beams. That mother's words on the green hills of Vermont! God be thanked for the mighty power of a single word!

THE CZAR'S DISLIKE OF FRANCE.—The Emperor Alexander has been an enemy of France ever since his visit to Paris, during the reign of Napoleon III. His life had been threatened in the Bois de Boulogne by a Pole, and his assassin had simply been condemned by a French jury to penal servitude. When he visited the Sainte Chapelle and the Palais de Justice young baristers insulted him with cries of "Vive la Pologne." He returned to Russia disgusted with France and with the Imperial Court. The disaster of Sedan he hailed with joy. He was shooting with some friends when he received the news of it, in a small estate where he likes to live like a private gentleman. The evening of that day he drank the health of his uncle, the King of Prussia, broke his glass, and told his guests to do likewise. All the pieces of glass were collected and remelted into the form of a cup, on which is engraved the word *Sedan*, and which is now on the chimney of his bedroom.—*Berlin Correspondence of the Nation*.

LIBERTY.

WHAT monstrosities are often clad in sacred garments—what deeds are perpetrated under the guise of virtue—and how frequently is the cry of liberty but the prelude to the perpetration of the foulest crimes. The words *liberty* and *reform*, when used by the lawless, are empty sounds, or new titles given to violent outrages. But a few years ago, the cry of liberty and reform was raised in Italy. It was raised by the mob for the privileges it granted to their unruly passions. It gave to Garibaldi's disciplined brigands the opportunity of trampling under foot all that was sacred to our Mother, the Church. It let them loose to demolish the time-honored shrines of the sainted dead, to pillage sanctuaries, to rob churches of the gifts of nineteen centuries, to offer insult and do violence to the acknowledged temporal head of the Church, and to open sacred places to the debauchery of the canting rabble. These were but few of the forerunners of Italian reform. Now that this reform has taken place, and the so-called *liberty* is given to the people of Italy, it is well to know how these reformers define that word *liberty*. One incident alone is sufficient to remind us of this. As the Cardinal Patrizi was riding through the streets of Rome, he had reason to check his horses, when the doors of his carriage were flung open, and a number of ruffianly soldiers gathered around the carriage, cried out to the venerable Prelate: "Death to thee, ugly beast of thy Christ!" and other diabolical expressions, at the same time offering violence to his person; and he was only saved from injury by hasty flight. This is the spirit of liberty in these days of skepticism, materialism and reform.

Do we hear, from the friends in this country of Italian reform, one word in condemnation of those insults and outrages? Perhaps our American friends of reform think it is the spirit of religious liberty that impels into the sanctuary of God the reeling, besotted follower of Victor Emmanuel, and there smoke his cigar during divine service, or to strut along the sacred aisles of St. Peter's, while the sharp clank of his sabre proclaims, in tones mightier than the voice of the populace, that these are the days of modern liberty!

There was a time when Rome was sacred from the polluting breath of infidelity, but that was before the days of reform. It was a time when virtue was respected; when morality was not a crime; when the shrines of the saints were visited by devout Christian pilgrims, and kept free from the touch of the vile. But that time has passed. The time when a man's conscience was the arbitrator of his acts; when no highwayman, with the fresh stains of the blood of his victim still upon his hands, stood by to instruct men in religion; when hoary age was respected, and virtue and honor sought not in vain for protection. How long this reign of modern *liberty* may still last, God alone knows. It is but a trial with which the Almighty visits His faithful, to test their patience; and such trials, in the all-kind mercy of divine Providence, are of but short duration. We look forward, not far into the distant future, to a day when peace shall spread her wings over the plains of Italy, from which will be uprooted the poisonous plants of skepticism and infidelity which have sprung forth.—*Albany (N. Y.) Reflector*.

ST. AUGUSTINE, Florida, is the quaintest, as well as the oldest town in America. It has its old-time city wall and gateway, after the manner of the cities of the Middle Ages. Its streets are very narrow, many of them being only ten feet in width, while the widest are not twice that. As if to make them appear still narrower, the second stories of nearly all the houses project over the thoroughfares, leaving little narrow chinks between for the entrance of the sunlight. The appearance of the place is quiet and sleepy; its atmosphere and surroundings are those of a long past age, and the tourist remembers it only as an unreal dream. Its business amounts to nothing. Its pride is in the past. Its houses seem to be slowly going to decay, and, altogether, a day or week spent in St. Augustine leaves the traveler the feeling that he has been in another and older world than this.

MANUEL OCARANZA.—This most able artist, pupil of the Academy of San Carlos, Mexico, is finishing a painting, and has for its subject a very interesting episode of the present history of the Mexican Republic. It is the tragic moment in which is solicited of Juarez and his Prime Minister the pardon of the unfortunate Maximilian and General Miramon, by two suffering ladies. It is well understood, the great interest that incloses this terrible scene. Two years has Ocaranza been studying and working with this thought, and at last has placed it on the canvas; being the first in conceiving this entirely original idea, and no doubt will give him universal fame. We are anxious for the conclusion of this painting—but, unfortunately, the work is very extensive and very difficult.—*El Siglo XIX*.

BOSWELL once asked Johnson if there were no possible circumstance under which suicide would not be justifiable.

"No," was the reply.

"But," said Boswell, "suppose a man had been guilty of some fraud that he was certain would be found out?"

"In that case," said Johnson, "let him go to some country where he is not known, and not to the Devil, where he is known."

The Sisters of Charity, of the Roman Catholic Orphan Asylum, acknowledge, with thanks, the donation of \$145 to the orphans, from the Democratic County Committee.

FLORIEN AND PIERRE.

"I AM growing old; my sight is failing very fast," said a famous watch-maker of Geneva, as he wiped his spectacles to examine several chronometers, which his two apprentices laid before him. "Well done! very well done, my lads," said he. "I hardly know which of you will best supply the place of Antoine Breguet. Thirty years ago (pardon an old man's vanity) I could have borne the palm from a hundred like you; but my sight is dim and my hands tremble. I must retire from the place I have occupied in this busy world; and I confess I should like to give up my famous old stand to a worthy successor. Whichever of you produces the most perfect piece of mechanism before the end of two years shall be my partner and representative, if Rosabella and I both agree in the decision."

The grand-daughter, who was busily spinning flax, looked up bashfully, and met the glance of the two young men. The countenance of one flashed, and his eye sparkled; the other turned very pale, and there was a painfully deep intensity in his fixed gaze.

The one who blushed was Florian Arnaud, a youth from the French cantons. He was slender and graceful in figure, with beautiful features, clear blue eyes, and a

complexion fresh as Hylas, when the enamored water-nymphs carried him away in their arms. He danced like a zephyr, and sang little French romanzas in the sweetest of tenor voices.

The one who turned pale was Pierre Berthoud, of Geneva. He had massy features, a bulky frame and clumsy motions. But the shape of his head indicated powerful intellect, and his great dark eyes glowed from under the penthouse of his brows like a forge at midnight. He played on the bass-viol and the trombone, and when he sang, the tones sounded as if they came up from deep iron mines.

Rosabella turned quickly away from their expressive glances, and, blushing deeply, resumed her spinning. The Frenchman felt certain the blush was for him; the Genevan thought he would willingly give his life to be sure it was for him. But, unlike as the young men were in person and character, and both attracted toward the same lovely maiden, they were yet extremely friendly to each other, and usually found enjoyment in the harmonious contrast of their different gifts. Their first feeling of estrangement that came between them was one evening, when Florian sang remarkably well, and Rosabella accompanied him on her guitar. She evidently enjoyed the graceful music with all her soul. Her countenance was more radiantly beautiful than usual, and when the fascinating singer rose to go, she begged him to sing another favorite song, and then another and another.

"She never urges me to sing with her," said Pierre, as he and Florian retired for the night.

"And with very good reason," replied his friend, laughing. "Your stentorian voice would quite drown her sweet voice and her light touch on the guitar. You might as well have a hammar- and - anvil accompaniment to a canary bird." Seeing discontent in the countenance of his companion, he added, soothingly: "Nay, my good friend, don't be offended by this playful comparison. Your voice is magnificently strong and beautifully correct, but it is made for grander things than those graceful little garlands of sound which Rosabella and I weave so easily."

Pierre sprang up quickly, and went to the other side of the room. "Rosabella and I" were sounds that went hissing through his heart like a red-hot arrow. But his manly efforts soon conquered the jealous feeling, and he said, cheerfully:

"Well, Florian, let us accept the offer of good Father Breguet. We will try our skill fairly and honorably, and leave him and Rosabella to decide, without knowing which is your work, and which is mine."

Florian suppressed a rising smile, for he thought, to himself: "She will know my workmanship as easily as she could distinguish my fairy romanzas from your Samson solos." But he replied, right cordially:

"Honestly and truly, Pierre, I think we are, as mechanics, very nearly equal in skill. But let us both tax our ingenuity to invent something which will best please Rosabella. Her birth-day comes in about six months. In honor of the occasion I will make some ornaments for the little arbor facing the brook, where she loves to sit, in pleasant weather, and read to her good, old grandfather."

"I will do the same," answered Pierre; "Only let both our ornaments be machines."

They clasped hands, and, looking into each other's eyes, ratified the agreement. From that hour they spoke no more to each other on the subject till the long-anticipated day arrived. The old watchmaker and his grandchild were invited to the arbor to pass judgment on the productions of his pupils. A screen was placed before a portion of the brook, and they sat quietly waiting for it to be removed.

"That duck is of a singular color," exclaimed the young girl. "What a solemn looking fellow he is!"

The bird, without paying any attention to her remarks, waddled in the water, drank, lifted up his bill to the sky, as if giving thanks for his refreshment, flapped his wings, floated to the edge of the brook and waddled on the grass again. When Father Breguet threw some crumbs of cake on the ground, the duck picked them up with apparent satisfaction. He was about to scatter more crumbs, when Rosabella exclaimed:

"Why, grandfather, this is not a duck! It is made of bronze. See how well it is done!"

The old man took it up and examined it.

"Really, I do not think any thing could be more perfect than this," he said. "How exquisitely the feathers are carved! and truly the creature seems alive. He who beats this must be a skillful mechanic."

At these words Pierre and Florian stepped forward, hand in hand, and, bowing to their master, removed the temporary screen. On a black marble pedestal in the brook was seated a bronze Naiad, leaning on an overflowing vase. The figure was inexpressibly graceful; a silver star, with brilliant points, gleamed on her forehead, and in her hand she held a silver bell, beautifully inlaid with gold and steel. There was a smile about her

mouth, and she leaned over, as if watching for something in a little cascade which flowed down a channel in the pedestal. Presently she raised her hand and sounded the bell. A beautiful little gold-fish obeyed the summons, and glided down the channel, his burnished sides glittering in the sun. Eleven times more she rang the bell, and each time a gold-fish darted forth. It was exactly noon, and the water-nymph was a clock.

The watchmaker and his daughter were silent. It was so beautiful that they could not easily find words to express their pleasure.

"You need not speak, my master," said Pierre, in a manly but sorrowful tone; "I, myself, decide in favor of Florian. The clock is his."

"The interior workmanship is not yet examined," rejoined his amiable competitor. "There is not a better mechanic in all Switzerland than Pierre Berthoud."

"Ah, but you know how to invest equally good workmanship with grace and beauty," replied the more heavily-moulded Genevan.

"Study the graces, my boy; make yourself familiar with models of beauty," said old Antonie Breguet, laying a friendly hand upon the young man's shoulder.

"I should but imitate, but he creates," answered Pierre, somewhat despondingly; "and, worst of all, my good master, I hate myself because I envy him."

"But you have many and noble gifts, Pierre," said Rosabella, gently. "You know how delightfully very different instruments combine in harmony. Grandfather says your workmanship will be far more durable than Florian's. Perhaps you may both be his partners."

Well aware that these envious feelings were unworthy of a noble soul, Pierre contended with them bravely, and treated Florian even more cordially than usual.

"I will follow my good master's advice," said he; "I will try to clothe my good machinery in forms of beauty. Let us both make a watch for Rosabella, and present it to her on her next birth-day. You will rival me, no doubt; for the Graces threw their garlands on you when you were born."

"Bravo!" shouted Florian, laughing and clapping his hands. "The poetry is kindling up in your soul. I always told you that you would be a poet, if you could only express what was in you."

"And your soul expresses itself so easily, so fluently!" said Pierre, with a sigh.

"Because my springs lie near the surface, and yours have depths to come from," replied his good-natured companion.

"The worst of it is, the cord is apt to break before I can draw up my weighty treasures," rejoined Pierre, with a smile. "There is no help for it. There will always be the same difference between us that there is in our names. I am a rock and you are a flower. I might be hewed and chiselled into harmonious proportions; but you grow into beauty."

"Then be a rock, and a magnificent one," replied his friend, "and let the flowers grow at your feet."

"That sounds modestly and well," answered Pierre; "but I wish to be a flower because"

"Because what?" inquired Florian, though she half-guessed the secret from his embarrassed manner.

"Because I think Rosabella likes flowers better than rocks," replied Pierre, with uncommon quickness, as if the words gave him pain.

On New Year's day, the offerings, enclosed in one box, were presented by the good grandfather. The first was a golden apple, which opened and revealed, on one side, an exquisitely neat watch, surrounded by a garland, tastefully wrought in rich damaskeening, of steel and gold; on the other side was a rose intertwined with forget-me-nots, very perfectly done in mosaic. When the stem of the apple was turned, a favorite little tune of Rosabella's sounded from within.

"This is surely Florian's," thought she, and she looked for the other gift with less interest. It was an elegant little gold watch, with a Persian landscape, a gazelle and birds of paradise, beautifully engraved on the back. When a spring was touched the watch opened, a little circular plate of gold slid away, and up came a beautiful rose, round which a jewelled bee buzzed audibly. On the edge of the golden circle below was the name, "Rosabella," in ultramarine enamel. When another spring was touched, the rose went away and the same melody that sounded from the heart of the golden apple seemed to be played by fairies on tinkling dew-drops. It paused a moment, and then struck up a lively dance. The circular plate again rolled away, and up sprang an inch-tall opera-dancer, with enamelled scarf and a very small diamond on her brow. Leaping and whirling on an almost invisible thread of gold, she kept perfect time to the music, and turned her scarf most gracefully.

Rosabella drew a long breath, and a roseate tinge mantled her beautiful face, as she met her grandfather's gaze fixed lovingly upon her. She thought to herself: "There is no doubt now which is Florian's;" but she said aloud:

"They are both very beautiful, are they not, dear

grandfather? I am not worthy that so much pains should be taken to please me."

The old man smiled upon her, and fondly patted the luxuriant brown hair which shone like threads of amber in the sun.

"Which dost thou think most beautiful?" said he.

She evaded the question by asking: "Which do you?"

"I will tell thee when thou hast decided," answered he. She twisted and untwisted the strings of her bodice, and said she was afraid she should not be impartial.

"Why not?" he inquired.

She looked down, bashfully, and murmured, in a very low voice:

"Because I can easily guess which is Florian's."

"Ah, ah!" exclaimed the old man, and he playfully chucked her under the chin as he added: "Then, I suppose I shall offend thee when I give a verdict for the bee and the opera-dancer?"

She looked up blushing, and her large, serious, brown eye had, for a moment, a comic expression, as she said:

"I shall do the same."

Never were disciples of the beautiful placed in circumstances more favorable to the development of poetic souls. The cottage of Antoine Breguet was

In a glade
Where the sun harbors; and one side of it
Listens to bees, another to a brook.
Lovers, that have just parted for the night,
Dream of such spots when they have said their prayers;
Or some tired parent, holding by the hand
A child, and walking toward the setting sun.

In the stillness of the night they could hear the "rushing of the arrowy Rhone." From a neighboring eminence could be seen the transparent lake of Geneva, reflecting the deep-blue Heaven above. Mountains, in all fantastic forms, enclosed them round, now draped in heavy masses of sombre clouds, and now half-revealed through sun-lighted vapor, like a veil of gold. The flowing silver of little waterfalls gleamed among the dark rocks. Grapevines hung their rich festoons by the road-side, and the beautiful barberry-bush embroidered their leaves with its scarlet cluster. They lived under the same roof with a guileless, good old man and with an innocent maiden just verging into womanhood, and, more than all, they were both under the influence of the great inspirer, love.

Rosabella was so uniformly kind to both, that Pierre could never relinquish the hope that constant devotedness might, in time, win her affections for himself. Florian, having a more cheerful character, and more reliance on his own fascinations, was merely anxious that the lovely maiden should prefer his workmanship as decidedly as she did his person and manners. Under this powerful stimulus, in addition to the ambition excited by the old watchmaker's proposal, the competition between them was active and incessant. But the groundwork of their character was so good that all little heartburnings of envy or jealousy were quickly checked by the predominance of generous and kindly sentiments.

One evening Rosabella was reading to her grandfather a description of an Albino squirrel. The pure white animal, with pink eyes and a feathery tail, pleased her fancy extremely, and she expressed a strong desire to see one. Pierre said nothing; but not long after, as they sat eating grapes after dinner, a white squirrel leaped on the table, frisked from shoulder to shoulder, and, at last, sat up with a grape in its paws. Rosabella uttered an exclamation of delight.

"Is it alive?" she said.

"Do you not see that it is?" rejoined Pierre. "Call the dog, and see what he thinks about it."

"We have so many things which are alive, and yet not alive," she replied, smiling.

Florian warmly praised the pretty automaton; but he was somewhat vexed that he himself did not think of making the graceful little animal for which the maiden had expressed a wish. Her pet canary had died the day before, and his eye happened to rest on the empty cage hanging over the flower-stand. "I, too, will give her a pleasure," thought he. A few weeks after, as they sat at breakfast, sweet notes were heard from the cage, precisely the same the canary used to sing; and, looking up, the astonished maiden saw him hopping about, nibbling at the sugar and pecking his feathers as lively as ever. Florian smiled, and said:

"Is it as much alive as Pierre's squirrel?"

The approach of the next birth-day was watched with eager expectation; for even the old man began to feel keen pleasure in the competition, as if he had witnessed a race between fleet horses. Pierre, excited by the maiden's declaration that she mistook his golden apple for Florian's workmanship, produced a much more elegant specimen of art than he had ever before conceived. It was a barometer, supported by two knights, in silver-chain armor, who went in when it rained, and came out when the sun shone. On the top of the barometer was a small silver basket, of exceedingly delicate workmanship, filled with such flowers as close in damp weather. When the knights retired, these flowers closed their

enamelled petals; and when the knights returned, these flowers expanded.

Florien produced a silver chariot, with two spirited and finely-proportioned horses. A revolving circle in the wheels showed on what day of the month occurred each day of the week throughout the year. Each month was surmounted by its zodiacal sign, beautifully enamelled in green, crimson and gold. At ten o'clock, the figure of a young girl, wearing Rosabella's usual costume, ascended slowly from behind the wheel; and the same moment the Three Graces rose up in the chariot and held garlands over her. From the axletree emerged a young man, in Florien's dress, and, kneeling, offered a rose to the maiden.

It was so beautiful as a whole, and so exquisitely finished in its details, that Pierre clenched his fingers till the nails cut him, so hard did he try to conceal the bitterness of his disappointment at his own manifest inferiority. Could he have been an hour alone all would have been well; but, as he stepped out on the piazza, followed by Florien, he saw him kiss his hand triumphantly to Rosabella, and she returned it with a modest but expressive glance. Unfortunately, he held in his hand a jewelled dagger, of Turkish workmanship, which Antoine Breguet had asked him to return to its case in the workshop. Stung with disappointed love and ambition, the tempestuous feelings so painfully restrained burst forth like a whirlwind. Quick as a flash of lightning he made a thrust at his graceful rival; then, frightened at what he had done, and full of horror at the thought of Rosabella's distress, he rushed into the road and up the side of the mountain like a madman.

A year passed, and no one heard tidings of him. On the anniversary of Rosabella's birth, the aged grandsire sat alone, sunning his white locks at the open window, when Pierre Berthoud entered, pale and haggard. He was such a skeleton of his former self that his master did not recognize him till he knelt at his feet and said:

"Forgive me father!—I am Pierre!"

The poor old man shook violently, and covered his face with his trembling hands.

"Ah, thou wretched one!" said he, "how darest thou come hither with murder on thy soul?"

"Murder!" exclaimed Pierre, in a voice so terribly deep and distinct that it seemed to freeze the feeble blood of him who listened. "Is he, then, dead? Did I kill the beautiful youth, whom I loved so much?"

He fell forward on the floor, and the groan that came from his strong chest was like an earthquake tearing up trees by the roots.

Antoine Breguet was deeply moved, and the tears flowed fast over his furrowed face.

"Rise, my son," said he, "and make thy escape, lest they come to arrest thee!"

"Let them come," replied Pierre, gloomily. "Why should I live?" Then raising his head from the floor, he said, slowly and with great fear: "Father, where is Rosabella?"

The old man covered his face, and sobbed out: "I shall never see her again! These old eyes will never again look on her blessed face!" Many minutes they remained thus, and when he repeated, "I shall never see her again!" the young man clasped his hands convulsively, and groaned in agony.

At last the housekeeper came in—a woman whom Pierre had known and loved in boyhood. When her first surprise was over, she promised to conceal his arrival, and persuaded him to go to the garret, and try to compose his too strongly excited feelings. In the course of the day she explained to him how Florien had died of his wound, and how Rosabella had pined away in silent melancholy, often sitting at the spinning-wheel with the suspended thread in her hand, as if unconscious where she was. During all that wretched night, the young man could not close his eyes in sleep. Phantoms of the past flitted through his brain, and remorse gnawed at his heart-strings. In the great stillness of midnight he seemed to hear the voice of the bereaved old man, sounding mournfully distinct: "I shall never see her again!" He prayed earnestly to die; but suddenly an idea flashed into his mind, and revived his desire to live. Full of his new project, he rose early, and sought his good old master. Sinking on his knees, he exclaimed:

"Oh, my father, say, that you will forgive me! I implore you to give my guilty soul that one gleam of consolation. Believe me, I would sooner have died myself than have killed him. But my passions were by nature so strong! Oh! God forgive, they were so strong! How I have curbed them! He alone knows. Alas! that they should have burst the bounds in that one mad moment, and destroyed the two I best loved on earth! Oh! father, can you say that you forgive me?"

With quivering voice he replied:

"I do forgive you, and bless you, my poor son." He laid his hand affectionately on the thick-matted hair, and added: "I too have need of forgiveness. I did very wrong thus to put two generous natures in rivalry with

each other. A genuine love of beauty, for its own sake, is the only healthy stimulus to produce the beautiful. The spirit of competition took you out of your sphere, and placed you in a false position. In grand conceptions, and in works of durability and strength, you would always have excelled Florien, as much as he surpassed you in tastefulness and elegance. By striving to be what he was, you parted with your own gifts without attaining his. Every man is the natural sphere of his own talent, and all in harmony. This is the true order, my son, and I tempted you to violate it. In my foolish pride, I earnestly desired to have a world-renowned successor to the famous Antoine Breguet. I wanted that the old stand should be kept up in all its glory, and continue to rival all its competitors. I thought you could superadd Florien's gifts to your own, and yet retain your own characteristic excellences. Therefore, I stimulated your intellect and imagination to the utmost without reflecting that your heart might break in the process. God forgive me! it was too severe a trial for poor human nature. And do thou, my son, forgive this insane ambition; for severely has my pride been humbled."

Pierre could not speak; but he covered the wrinkled hands with kisses and clasped his knees convulsively. At last he said:

"Let me remain concealed here for a while. You shall see her again; only give me time."

When he explained that he would make Rosabella's likeness from memory, the sorrowing parent shook his head and sighed as he answered:

"Ah, my son, the soul in her eyes, and the light graces of her motions no art can restore."

But, to Pierre's excited imagination, there was, henceforth, only one object in life, and that was to reproduce Rosabella. In the keen conflict of competition, under the fiery stimulus of love and ambition, his strong, impetuous soul had become machine-mad; and now overwhelming grief centered all his stormy energies on one object. Day by day, in the loneliness of his garret, he worked upon the image till he came to love it almost as much as he had loved the maiden herself. Antoine Breguet readily supplied materials. From childhood he had been interested in all forms of mechanism; and this image, so intertwined with his affections, took strong hold of his imagination also. Nearly a year had passed away, when the housekeeper, who was in the secret, came to ask for Rosabella's hair and the dress she usually wore. The old man gave her the keys, and wiped the starting tears, as he turned silently away.

A few days after, Pierre invited him to come and look upon his work.

"Do not go too suddenly," he said; "prepare yourself for a shock, for, indeed, it is very like our lost one."

"I will go, I will go," replied the old man, eagerly. "Am I not accustomed to see all manner of automata and androids? Did I not myself make a flute-player, which performed sixteen tunes, to the admiration of all who heard him? And think you I am to be frightened by an image?"

"Not frightened, dear father," answered Pierre, "but I was afraid you might be overcome with emotion." He led him into the apartment, and said: "Shall I remove the veil now? Can you bear it, dear father?"

"I can," was the calm reply. But when the curtain was withdrawn, he started and exclaimed: "*Santa Maria!* it is Rosabella! She is not dead!" He tottered forward, and kissed the cold lips and the cold hands, and tears rained on the bright brown hair, as he cried out: "My child! my child!"

When the tumult of feeling had subsided, the aged mourner kissed Pierre's hands, and said:

"It is wonderfully like her in every feature and every tint. It seems as if she would move and breathe."

"She will move and breathe," replied Pierre; "only give me time."

His voice sounded so wildly, and his great deep-set eyes burned with such intense enthusiasm, that his friend was alarmed. They clasped each other's hands, and spoke more quietly of the beloved one.

"This is all that remains to us, Pierre," said the old man. "We are alone in the world. You were a friendless orphan when you came to me, and I am childless."

With a passionate outburst of grief the young man replied:

"And it was I, my benefactor, who made you so, wretch that I am!"

From that time the work went on with greater zeal than ever. Pierre often forgot to taste of food, so absorbed was he in the perfection of his machine. First, the arms moved obedient to his wishes; then the eyes turned, and the lips parted. Meanwhile, his own face grew thinner and paler, and his eyes glowed with a wilder fire.

Finally, it was whispered in the village that Pierre Berthoud was concealed in Antoine Breguet's cottage, and officers came to arrest him. But the venerable old watchmaker told the story so touchingly, and painted so strongly the young man's consuming agony of grief and

remorse, and pleaded so earnestly that he might be allowed to finish a wonderful image of his beautiful grandchild, that they promised not to disturb him till the work was accomplished.

Two years from the day of Pierre's return, on the anniversary of the memorable birthday, he said:

"Now, my father, I have done all that art can do. Come and see the beautiful one."

He led him into the little room where Rosabella used to work. There she sat, spinning diligently. The beautifully-formed bust rose and fell under her neat bodice. Her lips were parted, and her eyes followed the direction of the thread. But what made it seem more fearfully life-like was the fact that ever and anon the wheel rested, with her eyelids lowered, as if she were lost in thought. Above the flower-stand, near by, hung the bird-cage, with Florien's artificial canary. The pretty little automaton had been silent long; but now its springs were set in motion, and it poured forth all its melodies.

The bereaved old man pressed Pierre's hand and gazed upon his darling grandchild silently. He caused his arm-chair to be brought into the room, and ever after, while he re-retained his faculties, he refused to sit elsewhere.

The fame of this remarkable android soon spread through all the region round about. The citizens of Geneva united in an earnest petition that the artist might be excused from any penalty for the accidental murder he had committed. The magistrates came and looked at the breathing maiden, and touched the beautiful flesh, which seemed as if it would yield to their pressure. They saw the wild, haggard artist, with lines of suffering cut so deep in his youthful brow, and they at once granted the prayer of the citizens.

But Pierre had nothing more to live for. His work in this world was done. The artificial energy, supplied by one absorbing idea, was gone; and the contemplation of his own work was driving him to madness. It so closely resembled life that he longed more and more to have it live. The lustrous eyes moved, but they had no light from the soul, and they would not answer to his earnest gaze. The beautiful lips parted, but they never spoke kind words, as in days of yore. The image began to fill him with supernatural awe, yet he was continually drawn toward it by a magic influence. Three months after its completion, he was found, at daylight, lying at its feet, quite dead.

Antoine Breguet survived him two years. During the first eighteen months, he was never willing to have the image of his lost darling out of sight. The latter part of the time he often whistled to the bird, and talked to her, and seemed to imagine that she answered him. But with increasing imbecility, Rosabella was forgotten. He sometimes asked: "Who is that young woman?" At last he said: "Send her away. She looks at me."

The magic-lantern of departing memory then presented a phantom of his wife, dead long ago. He busied himself with making imaginary watches and rings for her, and held long conversations, as if she were present.

Afterward the wife was likewise forgotten, and he was occupied entirely with his mother and the scenes of early childhood. Finally, he wept often, and repeated continually: "They are all waiting for me, and I want to go home." When he was little more than eighty years old, compassionate angels took the weary pilgrim in their arms, and carried him home.

"THE IRISH REPUBLICAN."—In order to perpetuate the existence of this journal, and to place it upon a sound financial basis under competent and responsible business management, a company has been formed, with a capital stock of \$40,000, and has assumed control of the enterprise, with Mr. Michael Scanlon as Editor. The officers of the company are: Daniel Shanahan, President; Richard Fitzmorris, Treasurer; John M. Keogh, Secretary and Manager. The Board of Trustees consists of Daniel Shanahan, Washington; D. A. Brosnan, Washington; Richard Fitzmorris, Washington; P. E. O'Connor, Washington; M. E. Urell, Washington; John M. Keogh, Washington; Francis Agnew, Chicago, Illinois; George M. O'Brien, Omaha, Nebraska; Thomas R. Bannerman, Jersey City, N. J. It is announced in the prospectus that the paper will continue to be devoted to the propagation of the principles of Irish nationalism, and in American politics will be Republican. The shares of stock are fixed at \$20 each; and subscription books have been opened at Shanahan & Walther's, 620 Pennsylvania Avenue; James Bellew's Bookstore, 7th street, between G and H; Daniel A. Brosnan's Bookstore, G Street, between 9th and 10th; and Richard Fitzmorris', corner N and 4th streets, N. W. Already, under the new management, the paper has greatly improved, and especially so because Mr. Scanlon, now freed from the cares and anxieties of the financial department, gives his entire time and attention to the editorial columns.

THE Boston Cathedral was burned at the big fire.

IN MEMORIAM.

[Prentice, of the *Louisville Journal*, thus spoke of the following beautiful lines: "One might almost wish to die, if he knew that so beautiful a tribute as this would be written to his memory."]

On the bosom of a river
Where the sun unloosed his quiver,
And the starlight streamed forever,
Sailed a vessel, light and free,
Morning dew - drops hung like manna
On the bright folds of her banner,
While the zephyrs rose to fan her,
Softly to the radiant seas.

At her prow a pilot beaming
In the flush of youth stood dreaming,
And he was in glorious seeming,
Like an angel from above,
Through his hair the breezes quivered,
And as on the wave he floated,
Off that pilot, angel-throated,
Warbled lays of hope and love.

Through those locks so blithely flowing
Buds of laurel bloom were blowing,
And his hands anon were throwing
Music from a lyre of gold,
Swiftly down the stream he glided,
Soft the purple wave divided,
And a rainbow arch abided
On his canvas' snowy fold.

Anxious hearts, with fond devotion,
Watched him sailing to the ocean -
Prayed that never wild commotion
Mid the elements might rise,
And he seemed some young Apollo,
Charming summer winds to follow,
While the water-flutes' corolla
Trembled to his music sighs.

But those purple waves enchanted
Rolled beside a city haunted
By an awful spell that daunted
Every comer to her shore,
Night-shades rank the air encumbered,
And pale marble statues numbered
Where the lotus-eaters slumbered
And awoke to life no more.

Then there rushed with lightning quickness
O'er his face a mortal sickness,
And the dews in fearful thickness
Gathered o'er his temples fair,
And there swept a dying murmur
Through the lovely southern summer
As the beauteous pilot came
Perished by that city there.

Still rolls on the radiant river,
And the sun unbinds his quiver,
And the star-light streams forever
On its bosom as before,
But that vessel's rainbow banner
Gleets no more the gay savanna,
And that pilot's lute drops manna
On the purple waves no more.

OUR WINE MERCHANTS—THE FIRM OF F. & P. J. CASSIN.

RECOLLECTIONS OF THE UPS AND DOWNS OF '49.
It is ever a pleasant duty for the Californian to recount the triumphs of those far-seeing and energetic men who came to this State in the early days of '49, and laid foundations for business enterprises, from which they amassed fortunes and gained position and standing in the community. There was no ordinary struggle. Obstacles of a grave character, incident to the settlement of a new country, had to be overcome, and a patient, steady, persevering, indomitable spirit could only overcome them. Among the memories of those eventful days are the recollections connected with

THE PRESENT FIRM OF F. & P. J. CASSIN, importers and wholesale dealers in wines and liquors, No. 523 Front Street, and known all over the country as merchants standing in the front ranks of the commercial community. Old Californians will distinctly remember the plain sign which in 1849 was conspicuous on the declivity of the sand-hill on the corner of Pine and Montgomery. It was that of "F. Cassin," and the establishment which it adorned was characteristic of the structures of those times. The tide of immigration was strongly setting in, new towns and villages sprang up, the mining population was rapidly augmented, and commercial facilities created. Through these agencies new business ties were formed, patronage received, and the development spread throughout every avenue thus auspiciously opened. A business once solidly established, and conducted honorably and with prudence, can not fail to be successful. It was so in this case. The business ventures of Mr. Cassin were very successful, and in the year 1853 had increased to such an extent that

THE FIRM OF F. & P. J. CASSIN WAS ESTABLISHED.

the better to carry out the more extended ambition of the senior member of the firm, P. J. Cassin. The new partner brought to the house energy, business talent of the first order, address and tact that could not fail to win popularity. Filled with the spirit of the times, and ambitious to be worthy of the trust confided to him, the junior partner proved to be the right man in the right place. The trade of the new firm was extended, and a corresponding patronage received. In 1860 the firm moved into

ITS PRESENT SPLENDID LOCATION, NO. 523 FRONT STREET.

This was the culmination and reward of years of hard labor, of industry and laudable econ-

omy. The establishment of the house in its new surroundings gave it what we call a Front-street prestige, and it was written down as one of the solid institutions of that celebrated commercial thoroughfare. Always importing

THE VERY FINEST WINES AND LIQUORS

in foreign and home markets, and doing business on the most liberal and advantageous terms, the Cassins gained a worthy reputation in commercial circles. Integrity, honor and fair dealing are traits of character which must be essentially a feature in the life of the merchant, for without them he fails to receive the support, confidence and esteem of his fellow merchants. In the mercantile world the honorable, upright merchant wields a powerful influence. San Francisco, as a great centre of trade, can proudly boast of the probity and high standing of her business men, and among them

THE FIRM OF F. & P. J. CASSIN STANDS IN THE FRONT RANK.

The success of this house is the best test of the business fidelity which is the marked feature of its proprietors. They have gained a large share of public patronage, and they are supplying some of our leading hotels, clubs, pleasure resorts, etc., with their fine champagnes, consisting of most all the prominent brands of the French wine manufacturers, also with their brandies, whiskies, wines, etc., and, in the just rivalry which exists among business men, have always recognized the fact that the world is wide enough for all of us, and that unjust advantages taken in such rivalry not only cast discredit upon the practitioner, but leave an indelible stain upon the reputation of the commercial community.

CASSIN'S GRAPE BRANDY BITTERS.

We must not forget to mention that one of the special and important branches of business connected with this importing and wholesale house is the manufacture of Cassin's Grape Brandy Bitters. This brand of bitters has been received with the greatest public favor, and is having an immense sale. It has been pronounced by chemists of the highest standing as the most superior tonic of the many offered for sale. Pure in quality, pleasant to the taste, and invigorating to the system, Cassin's Grape Brandy Bitters has won its way into public favor in spite of all opposition.

THE IMMENSE STOCK OF EXCELLENT WINES, LIQUORS, AND BITTERS

kept on hand by the firm of F. & P. J. Cassin have a reputation throughout the State, the entire Pacific Coast and adjacent Territories. They are offered to the trade at figures which could only be marked by a first-class importing and wholesale house.

SAN FRANCISCO PRODUCE MARKET.

FLOUR—Extra ranges from \$5 @ 5 3/4 according to brand, terms of sale, etc.

WHEAT—Fair to choice grades are quotable at \$1.60 @ 1.61 1/2.

BARLEY—We quote choice Ray at \$1.20 @ 1.25 and coast at \$1.00 @ 1.20.

OATS—Choice kinds are held at \$1.67 1/2 @ 1.77 1/2; other descriptions, \$1.80.

HAY—From \$1.40 @ 20 ton will cover all kinds.

ONIONS—Quotable at \$3.25 @ 3.50 cwt.

POTATOES—Sales of 200 lbs. ordinary Petaluma at \$1.10 @ 1.30; do. Monterey at 1.12 @ 1.35. Last sales of Sweet were made at 75 @ 85 1/2 cwt. 100 lbs.

BRAN—Selling for \$27.50 @ 30 ton from mills.

MIDDLINGS—Mill price is \$30 @ 30 ton.

CORN—Quotable at \$1.25 @ 1.30 lb. cwt.

OIL CAKE MEAL—\$30 @ 30 ton from mills.

CORN MEAL—Quotable at 20 @ 24 c. lb. jobbing.

SEEDS—Flax, 10 @ 10 c. lb. jobbing.

Mustard, 10 @ 10 c. lb. jobbing.

BEANS—We quote Bay at \$3.12 @ 3.35; Small White \$3.25; Pea, \$3.12 @ 3.35; Butter, \$3.25 @ 3.50; after for choice large; Pink, \$3.

HONEY—In comb, 10 @ 23 c., as to kind and quality, latter for choice new San Diego; strained, 10 @ 24 c.; do. Los Angeles comb, in 2 lb. tins, \$3.75 @ 4.10; do. strained in bulk, 11 @ 15 c. lb.

VEGETABLES—Quiet at 35 c. lb.

Egg Plant, 40 @ 50 c. lb.; Summer Squash, \$2.00 @ 2.50; Green Corn, 10 @ 25 c. lb.; Cucumbers, \$1.50 @ 2.00; Chili Peppers, 10 @ 50 c. lb. for small and 50 @ 100 for Bell; String Beans, 50 c. @ 60 c. lb.; Cabbage, 50 @ 60 c. lb.; Peas, 3 @ 40 c. lb.; Green Okra, 40 @ 50 c. lb.; Lima Beans, 40 c.

FRUIT—Limes, \$1.00 @ 1.50; Bananas, \$1.00 @ 1.50; bunch; Figs, 80 c. @ 1 lb.; Plums, 70 @ 80 c. according to variety; Peas, 50 @ 75 c. lb. box for cooking, and \$1.50 @ 2 for eating; Apples, cooking, 50 @ 75 c. lb. box; do. eating, 10 @ 50 c. lb.; Grapes, Rose of Peru, 40 @ 50 c. lb.; Black Hamburg, 50 @ 60 c. lb.; Muscat, 40 @ 50 c. lb.; Tokay, 60 @ 80 c. lb.; Isabella, 60 c. lb.; Native, 30 @ 40 c. lb.; Sweet-water, 20 c. lb.; Cantaloupes, 70 @ 80 c. lb.; Sicily Lemons, \$1.00 @ 1.50 lb. box; Quinces, \$2.00 @ 2.50 lb. box; Tahiti Oranges, \$3.00 @ 3.50 lb. box; Malaga Lemons, \$1.00 @ 1.50 lb. box; Cranberries, \$1.00 @ 1.50 lb. box; Mexican Pineapples, \$1.00 @ 1.50 lb. box; Strawberries, 15 @ 20 c. lb.

DRIED FRUIT—California are jobbing as follows: Apples, 70 @ 80 c. lb.; Peaches, 80 @ 100 c. lb.; peeled do., 20 @ 22 c. lb.; Pears, 80 @ 100 c. lb.; Plums, 70 @ 100 c. lb.; pitted, do., 18 @ 25 c. lb.; Figs, 80 @ 12 c. lb.; Nectarines, 10 @ 12 c. lb.; Grapes, 60 @ 80 c. lb.; Raisins, \$3.50 @ 4.00 lb. box.

PROVISIONS—Eastern sugar-cured Hams are jobbing at 10 @ 12 c. lb.; do. extra light Breakfast Bacon, 14 @ 15 c. lb.; and heavy to medium, 12 @ 13 c. lb.; California Ham, 16 @ 18 c. lb.; California Bacon, 12 @ 13 c. lb.; Eastern Lard, 11 @ 12 c. lb.; for tallow and kegs, and 12 @ 13 c. lb. for caddies; California do., 11 @ 12 c. lb. as to pig; California Smoked Beef, 12 @ 14 c. lb.

DAIRY PRODUCE—Choice to fancy Butter, 50 @ 65 c. lb.; fair to good, 40 @ 55 c. lb.; pickled 30 @ 40 c. lb.; new, in firkin, sells at 25 @ 35 c. lb.; Eastern firkin, 20 @ 30 c. lb.; Western do., 18 @ 20 c. lb.; California Cheese, 10 @ 15 c. lb.

latter for fancy dairy; Eastern, 14 @ 17 1/2 c. lb., latter for New York State Factory.

EGGS—California are quotable at 57 1/2 @ 60 c. dozen.

POULTRY—Hens, \$7 @ 8 lb. doz.; Roosters, \$6 @ 50 c. doz.; Broilers, \$4 @ 5 lb. doz.; Ducks, \$9 @ 10 lb. doz.; Turkeys, 17 @ 100 lb. doz.; Geese, \$2 @ 2 1/2 lb. pair.

CANE—Venison, 8 @ 10 c. lb. at wholesale; Quail \$2 @ 12 1/2 c. doz.

PUBLISHERS' DEPARTMENT.

To the Catholics of the Pacific Coast:

AT this time, when we find the country flooded with newspapers and periodicals, laying high claims to respectability and fairness, and which a Catholic, even, could not exclude from his house, without laying himself liable to the charge of bigotry, filled with open attacks upon the Church, or, worse yet, with insinuations and innuendoes; when we find our public and private libraries stored with pretended histories and other writings, assuming to be standard works, in which the motives and actions of the Church are falsified and misrepresented; when it has come to pass that a Catholic must be under the necessity of scrutinizing closely every book or paper he puts in the hands of his children, that their minds may not be poisoned by the base slanders and malicious insinuations so often rung into the fashionable literature of the day; when we find that even those of the secular Press which are most inclined to do justice to our cause, dare not, for fear of losing patronage, raise a voice against the recent acts of high-handed tyranny exercised by European and American Governments, by which holy men of prayer, whose only offense was that their purity of life was a reproach to sin, were banished and their goods confiscated; when we find the children of so many Catholics who have been careless enough to let them roam free over this field of corrupt literature, torn from the bosom of the Church, and lost to her saving influence; when, in short, we can trace most of the evils which affect religion and society to a false education and a false literature, it would be criminal in us, who profess to love our Holy Mother, the Church, above all our earthly possessions, not to recognize the power of the Press, and turn that mighty power into an instrument of good.

We do not underrate the exertions of our Prelates and Priests—those holy men who have laid all their worldly ambitions and pleasures upon the Altar for Jesus' sake; but their voices will not reach all that can be reached by the Press. Neither can they take up and discuss to their flocks those topics which are legitimate for newspapers, pamphlets, periodicals, and books. The Press must be auxiliary to the labors of the priesthood. Our Holy Father Pope Pius IX., in 1851, said: "Providence seems to have given, in our day, a great mission to the Catholic Press. It is for it to preserve the principles of order and of faith where they still prevail, and to propagate them where impiety and cold indifference have caused them to be forgotten."

Considerations such as these have led to the incorporation of THE CATHOLIC PUBLICATION COMPANY, with a Capital Stock of Twenty Thousand Dollars, divided into Two Thousand Shares of Ten Dollars each, for the purpose of publishing a newspaper at the city of San Francisco, which shall fill the want, felt by all, of a good Family Paper, and which shall be, at all times, an earnest defender of the Church; and for the purpose of printing and publishing such other matters as may be useful to the Church, or as the Company may be employed to do. It is expected that this Stock will be subscribed in small amounts, and the active co-operation of all Catholics is earnestly solicited, both in taking the stock and in extending the circulation of the newspaper and other publications of the Company.

The Company will not publish a paper, the organ of any party or nationality; but while they will claim for it an independence of expression on general subjects, and while they will disclaim all intention of holding the Church responsible for its utterances, and while they would not expect to accomplish the impossible task of pleasing every body, they will try to confine it to topics upon which there shall be no material disagreements among Catholics.

It is expected that in a few months, at most, the stock of the Company will be worth fully par, as an investment; but, in its infancy, it is but right that whatever there is of risk shall be borne by the many.

The affairs of the Company will be conducted on strictly business principles, and when there shall be any profits, each stockholder, however small his interest, will receive his full share thereof.

In appealing to the Catholic community to sustain this enterprise, we can think of no language more appropriate than that used by our Holy Father in his Encyclical Letter of 1853:

"We urgently beseech of you to assist, with all good will and favor, those men who, ani-

mated with Catholic spirit and possessed of sufficient learning, are laboring in writing and publishing books and journals for the defense and propagation of Catholic Doctrine."

Again, in his letter to the American Prelates, he urges them to "Leave nothing untried by which our Holy Religion and its salutary teachings may more increase in the United States, and unhappy wanderers may return to the safe path."

For the present, we have made arrangements for the publication of THE CATHOLIC GUARDIAN once a week. Knowing what concert of action among the many will accomplish, we ask from the Catholic community of the Pacific Coast such assistance as shall give to the enterprise we have inaugurated that measure of success which, in our judgment, it deserves.

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W. S. GREEN, Secretary.
JOHN KELLY, JR., Treasurer.

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F. S. WENSINGER, F. DILLON EAGAN,
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A NEW FEATURE FOR 1873.

UNPARALLELED PREMIUM! ONE NEVER OFFERED BY ANY PUBLISHER, EITHER IN THIS COUNTRY OR IN EUROPE! RAPHAEL'S CELEBRATED PICTURE, "THE MADONNA DI SAN SISTO!"

A SPLENDID engraving; not a cheap colored picture; but a really beautiful work of art, and an exact fac-simile of the original painting.

The publishers of the GUARDIAN are determined to give to their patrons not only the best Catholic paper in America, but, in addition to this, they have made arrangements to give to every subscriber, for the year 1873, a beautiful and faithful engraving of the proudest and most celebrated painting in the world—Raphael's master-piece—known as "The Madonna di San Sisto." We need not inform our Catholic readers that the Madonna has been, from the earliest ages of Christian art, a favorite subject of the pencils of the great masters. The grandest success, however, has been achieved by Raphael, in whose pictures of the Madonna there prevails now the loving Mother, now the ideal of feminine beauty, until in that of St. Sixtus, he reaches the most glorious representative of the "Queen of Heaven."

This great master-piece of art was painted by Raphael for the Monastery of St. Sixtus, in the City of Placentia, in the year 1518, and is called, from its original destination, the Madonna di San Sisto.

It represents the Holy Virgin standing in a majestic attitude, the infant Savior enthroned in her arms, and around her head a glory of innumerable cherubs melting into light. Kneeling before her, we see at one side St. Sixtus, on the other, St. Barbara, and between her feet two Heavenly cherubs gaze up in adoration. A celebrated connoisseur of art says, "The Madonna di San Sisto, in execution, as well as in design, is probably the most perfect picture in the world."

In the beginning of the last century, the Elector of Saxony, Augustus III., purchased this picture at a cost of 80,000 florins, and it now forms the boast and ornament of the Dresden Gallery.

All new subscribers, upon payment of \$5 for the GUARDIAN, or \$6 for the GUARDIAN and Irish World, will be entitled to this splendid picture. Present subscribers, upon renewing their subscriptions and paying for the same, will also be entitled to it. No picture will be delivered until full payment is made of one year's subscription.

THE IRISH WORLD.

OUR arrangements to club with the Irish World, the very best Irish paper published in America, have been entirely completed. We are enabled to furnish the GUARDIAN and the World, by carriers, to city subscribers at fifty cents per month of four weeks. The GUARDIAN to country subscribers, by mail, is five dollars per annum; but we can furnish both papers for six dollars. This, we are satisfied, is cheaper than the same amount and character of reading matter can be had elsewhere.

[Births Marriages and Deaths will be inserted free of charge, and our friends will please send them in to us. Such announcements must be accompanied by a responsible name.—ED. GUARDIAN.]

MARRIED.

BOEDEFIELD-SHERMAN.—At the Catholic Church, Colusa, November 21st, by Rev. Father Kelly, Joseph Boedefield to Maime E. Sherman, of Marysville.

BORN.

At the Brooklyn Hotel, San Francisco, Nov. 25th, to W. S. Green and wife, a son.

C. P. R. R.

Commencing Monday, August 26, 1872
and, until further notice, Trains
and Boats will leave San
Francisco.

7.00 A. M.—Atlantic Express Train (via Oakland)
for Sacramento, Marysville, Redding and
Portland (O.) Colfax, Reno, Ogden and Omaha.

7.15 A. M.—Cal. P. R. R. Steamer (from Broad-
way Wharf)—Connecting, at Vallejo, with
Trains for Calistoga, Knight's Landing and Sacramento;
making close connection at Napa with Stages for Sonoma.

2.00 P. M.—S. F. & N. P. R. R. Steamer (from
Broadway Wharf)—Connecting, at Dona-
hue with Trains for Cloverdale; making close connection
at Lakeville with stages for Sonoma.

2.00 P. M.—Stockton Steamer (from Broadway
Wharf)—Touching at Vallejo, Benicia and
Landings on the San Joaquin River.

3.00 P. M.—San Jose Passenger Train, (via Oak-
land) stopping at all Way Stations.

4.00 P. M.—Passenger Train (via Oakland) for
Lathrop, Merced, Visalia, Tipton and Los
Angeles, Stockton and Sacramento.

4.00 P. M.—Cal. P. R. R. Steamer (from Broad-
way Wharf)—Connecting at Vallejo with
Trains for Calistoga, Knight's Landing and Sacramento.

4.00 P. M.—Sacramento Steamer (from Broad-
way Wharf)—Touching at Benicia and
Landings on the Sacramento River.

6.30 P. M.—Overland Emigrant Train (via Oak-
land). Through Freight and Accommo-
dation.

TRAINS AND BOATS ARRIVE AT SAN FRANCISCO

From Sacramento and Way Stations, via Vallejo 12:00
A. M., and 8:40 P. M.
Sacramento, via Oakland, 2:20 P. M., and 8:45 P. M.
San Jose, via Oakland, 10:40 A. M., and 5:50 P. M.
San Jose (Southern Pacific) 8:50 and 10:10 A. M., and
5:50 P. M.

OAKLAND BRANCH.—LEAVE SAN FRANCISCO—
7:00, 8:10, 9:20, 10:30 and 11:20 A. M.; 12:10, 1:30, 3:00,
4:00, 5:15, 6:30, 8:15, 9:20 and 11:30 P. M. (9:20, 11:20
and 3:00, to Oakland only.)

LEAVE BROOKLYN—5:30, 6:40, 7:50, 9:00 11:00
A. M.; 1:30, 2:40, 4:55, 6:10, 7:55 and 10:10 P. M.

LEAVE OAKLAND—5:40, 6:50, 8:00, 9:10, 10:00 and
11:10 A. M.; 12:00, 1:40, 2:50, 3:50, 5:05, 6:20, 8:05 and
10:20 P. M.

ALAMEDA BRANCH.—LEAVE SAN FRANCISCO—
7:20, 9:00 and 11:15 A. M.; 1:30, 4:00, 5:30 and 7:00 P. M.
(7:20, 11:15 and 5:30 to Fruit Vale only.)

LEAVE HAYWARDS—3:45, 7:00 and 10:45 A. M. and
3:30 P. M.

LEAVE FRUIT VALE—4:40, 7:35, 9:00 and 11:20 A. M.
1:30, 4:05 and 5:30 P. M.

*Except Sundays.

T. H. GOODMAN, A. N. TOWNE,
Gen'l Pass'gr and Ticket Ag't. Gen'l Supt.

Southern Pacific Railroad.

Time Schedule—Commencing Sept. 15th, 1872.

TRAINS SOUTH.	Through Trains.	San Jose Only.	San Jose Only.
Leave— San Francisco.....	8:40 A. M.	*3:20 P. M.	4:40 P. M.
San Jose.....	11:10 A. M.	5:42 P. M.	7:00 P. M.
Gilroy.....	12:30 P. M.		
Pajaro.....	2:20 P. M.		
Castroville.....	3:05 P. M.		
Salinas.....	3:45 P. M.		
Hollister.....	2:40 P. M.		

TRAINS NORTH.	San Jose Only.	San Jose Only.	Through Trains.
Leave— Hollister.....			11:05 A. M.
Salinas.....			10:00 A. M.
Castroville.....			10:40 A. M.
Pajaro.....			11:30 A. M.
Gilroy.....			1:10 P. M.
San Jose.....	7:15 A. M.	7:45 A. M.	2:31 P. M.
San Francisco.....	9:10 A. M.	10:10 A. M.	5:10 P. M.

* SATURDAYS 2:30 P. M. SUNDAYS excepted.

FREIGHT TRAINS.

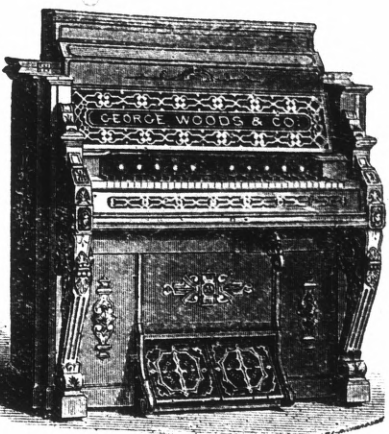
THROUGH TRAINS leave San Francisco at 4:15
A. M. Arrive at San Francisco at 4:25 P. M.
Trains for San Jose and Way Stations leave San Fran-
cisco at 1:00 P. M. Arrive at San Francisco at 11:30
A. M.

A. N. TOWNE, A. C. BASSETT,
Gen'l Superintendent. Asst Superintendent.
J. L. WILLCUTT, Gen'l Passenger & Ticket Agent.

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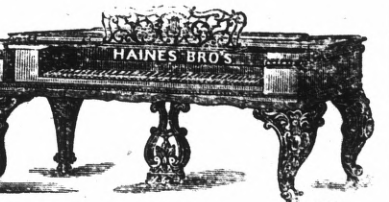
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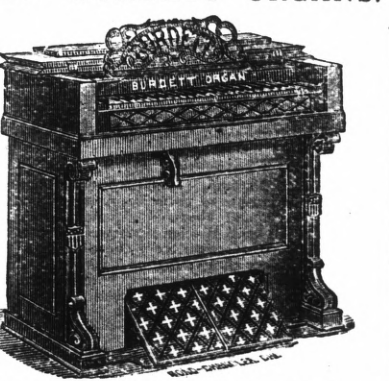
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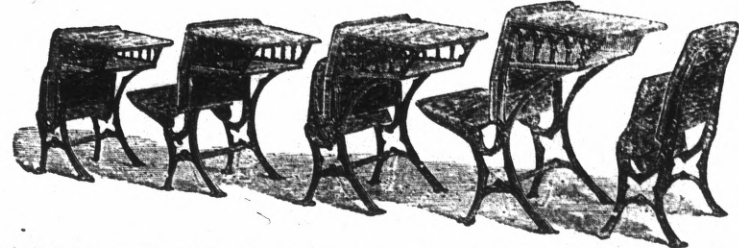
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signed "W. M. STODDARD, Agent for the Pacific
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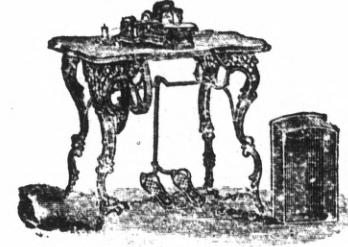
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